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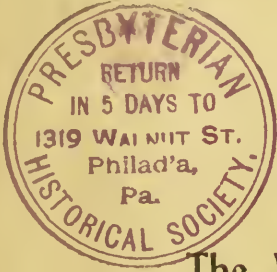
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# The Home Missionary

Vol. LXXVI

NOVEMBER, 1902

No. 1



1903

The Western Point of View

Home Missionary Work in Illinois  
(Illustrated)

Washington: Her Possibilities and Progress  
(Illustrated)

System versus Spasm

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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## The Home Missionary

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A SIXTY mile ride in the saddle in stormy weather, a six mile drive, the mercury registering 18 degrees below zero, to baptize a child, are some of the special attractions that some parts of our missionary field offer to the men who are ready to take hard places for the sake of the good work. May their tribe increase.

EIGHTY YEARS ago the First Congregational Church in Wisconsin was founded in the then unnamed territory, the Stockbridge Indian Church. There was then existent there no other church of any denomination whatsoever. The Congregational Church was the religious pioneer in the making of Wisconsin.—*Our Church Life*.

SUNDAY SCHOOL work in Nebraska is prospering. We learn from the *Nebraska Congregational News* that fifty gilt stars added to the wall map of Nebraska represent the new Sunday schools organized this season in that State. Also that the first sixty Sunday schools that reported their offerings on Children's Day made an increase of more than \$200 over last year's contributions.

WE record with deep regret the death of a member of our Executive Committee, the Rev. G. R. W. Scott, D. D., Ph.D., at Berlin, Germany, September 14. Dr. Scott went to England in May, as delegate from our National Council, to attend the dedication of the Robinson Memorial Congregational Church at Gainsborough, bearing the donation of American Congregationalists to that enterprise, over \$5,000. As pastor in Newport, N. H., Boston, Fitchburg, Mass., and Leominster, Mass., Dr. Scott did good work and won high esteem. Since 1896 he has resided in Newton, Mass., engaged in literary work with occasional preaching. He received the doctorate of philosophy some years since from the University of Berlin.

By the recent death in ripe old age of Mr. Zebulon Stiles Ely many good causes have lost a generous giver, and this Society has been deprived of a steadfast friend. Mr. Ely was a member of the Madison Square Presbyterian Church in New York City. Whenever the offering for Home Missions was taken up he was wont to drop in his card for \$250, "payable to the Congregational Home Missionary Society." Mr. Ely was a born New Englander, and characterized by the Puritan

trait of sturdy independence. Both Mr. and Mrs. Ely have for years been life directors of this Society.

THE Iowa State Association, at its September meeting, elected its representatives in the membership of the Congregational Home Missionary Society, as provided by the recent amendment to the Constitution. The list is as follows:

For one year—Revs. F. L. Johnston, H. M. Tuttle, Chas. H. Rogers. For two years—Revs. H. D. Horr, E. S. Hill and Miss Anna D. Merrill. For three years—Revs. T. O. Douglass, Dan F. Bradley, A. L. Frisbie. For four years—Revs. E. E. Flint, C. R. Shatto, James Parsons.

THE Minnesota State Association, meeting the same month, has done likewise, electing the following list:

For one year—Rev. L. H. Hallock, W. H. Laird.

For two years—Rev. J. F. Taintor, Rev. H. A. Scriver.

For three years—Rev. Alexander Milne.

Other State Associations and Conferences may be counted on to follow the example thus seasonably set.

THE State Sunday School Association of Pennsylvania recommends the last Sunday of December for observance as Decision Day. The

**Decision Day** New York State Sunday School Association has recommended for observance the second Sunday of January.

To promote this new movement a small pamphlet, "Decision Day in the Sunday school," by J. Wilbur Chapman, D.D., has been issued by the General Evangelistic Union, 302 West Ninety-first Street, New York.

THIS has been a year of migration far surpassing what has been witnessed for many years. Scores of letters from our missionaries, especially in the Northwest, are burdened with the

**Recent Migration** report of it. What it means is that in many cases the home missionary's work has to be done over again.

The church that had been well planted, and seemed prosperously working up to self-support, suddenly loses a number of its enterprising members by removal to a more inviting region. Newcomers move in, often incongruous and heterogeneous, with the result of a setback and a struggle in the endeavor to draw them in to make good the loss. Some of our churches have experienced this trial of faith and patience more than once. The burden of this protracted infancy is ours as well as theirs, and ours is really the lighter end of it.

THE unprecedented thing in this year's migrations is the number who have transferred their homes from the United States to Canada.

Hitherto the current has set the other way. French  
**Expatriation** Canadians have settled here by hundreds of thousands, in New England especially. Now, if newspaper reports are credible, tens of thousands of our countrymen have crossed the border into the fertile lands in the great Northwest of the Dominion. Canadian home missions now have a field there as inviting and important as any of ours.

DOUBLE need is created by these migrations. A new field of work is added to the old one. The resources of the new settlers are engrossed for some time in creating new homes and household supplies. To plant Christian institutions with due promptness they must have aid. The home missionary must follow them up, must see to it that in the material struggle the spiritual interest is not forgotten; must encourage them, organize them, set them forward in a church way. Not to do this would be neglect of most hopeful opportunity. There is no more promising field of effort, if timely occupied before old attachments have lost their grip amid new interests. And the Home Missionary Society is "enlisted for the war," however protracted it be.

A TIMELY article in the *Assembly Herald* for October, by Dr. S. E. Wishard, notes the base of supply which Mormonism has secured by its colonies in Mexico for overrunning Arizona and  
**A National Peril** New Mexico. The proposal, backed by Senator Quay of Pennsylvania, to admit these two territories into the Union of States is now awaiting action by Congress in December. No enlightened patriot can view this proposal without deep anxiety. To confer four votes in the National Senate upon the population, sparse in numbers and poor in intelligence, which constitutes the majority in those territories, commends itself to unscrupulous politicians scheming for selfish interests. It is a national peril, against which a religious patriotism should lose no time in making as effective a protest as possible.

THE American Board of Commissioners for Foreign Missions has celebrated this autumn the same deliverance from an oppressive and long-continued debt which the younger sister, the  
**Out of Debt** Congregational Home Missionary Society, celebrated in the early summer. It would seem that the painful suspense and anxiety endured in the strug-



gles which this involves might be spared the administrators of the missionary business of the churches, with great relief to that business also from unnecessary depression. It is easier to "pay as you go"—easier to keep out of embarrassments than to get rid of them after they have got hold. But it seems to take the Lord's people rather long to learn to do the Lord's business on business principles. They will learn some time that system is better than spasm in providing means for benevolence. It yields much more and wastes nothing in needless worry and friction.

IN connection with the extinction of debts that made 1902 a year of financial grace both for the American Board and for our own Society, it is gratifying to find the American Missionary Association, with its wide field of home work from Alaska to Porto Rico, closing its financial year with a sound balance in its treasury, after setting aside \$13,000 to its reserve legacy fund. This, moreover, is the fifth successive year that the Association has closed without a debt in its current work. To do so has at times involved curtailment of the work. It needs to be better understood that a holding back of necessary supplies is virtually an order from the churches to curtail the work, a thing they really do not intend.

**Five Years  
Without Debt**

IN 1718 the "old First" Presbyterian Church in New York, now at Fifth Avenue and Twelfth Street, was receiving home missionary aid from a fund raised in Scotland. Of hundreds of churches, now strong and wealthy, and feeders of the work that once fed them, the same is true. And this suggests the broader fact, that we all owe for existing institutions a debt to past benefactions that must be discharged by benefactions to the present for the sake of posterity. Few, if any, American churches are there which are not monuments of the sacrifices made either to plant them or carry them through some critical period. We all know it, and we all need to repeat it often, especially as often as the call comes to the living to emulate and perpetuate the work of those who fought the good fight and transmitted to us the goodly fruits of it.

**Debts of Honor**

THE Rev. Lemuel Jones died at Syracuse, N. Y., in his seventieth year, having served thirty years in the home missionary field, East and West, a man deeply imbued with the evangelistic spirit. Plymouth Church, Syracuse, has spread upon its records the story of his life and death. His work still goes on. Two of his five sons are in the Congregational ministry, and two of his five daughters are wedded to Congregational pastors.

**Two Veterans  
Gone**



The Rev. Leonard Lewis Radcliffe died at Perth Amboy, N. J., at the age of ninety, a life member of the Congregational Home Missionary Society, and for many years a missionary in Pennsylvania, Wisconsin, and elsewhere. He and his like-minded wife, who survives him, his faithful helper for sixty-two years, are commemorated by the Radcliffe Memorial Church in Atlanta, Georgia, and by a memorial window in the church at Prairie du Chien, Wisconsin, of which he was the first pastor.

## THE WESTERN POINT OF VIEW

BY THE REV. GEORGE WASHINGTON RAY

Mr. Stead has recently written a book on the "Americanization of the World," an attractive as well as a palatable title to the average American. And yet, palatable as it may be, one cannot help asking himself the question what kind of a world it will be when it becomes America that does the work. Nay, more, from the western point of view, it depends upon the kind of West there is in America.

No one doubts any more that the greatest nation on the earth is the one over which floats the Stars and Stripes. And few thinking people doubt that Greater America lies between the Mississippi River and the Golden Gate. This is true because of its size, the character of its people, and the rapidity with which things are accomplished.

Colorado is larger than New York, Pennsylvania, New Jersey and Delaware combined. Nevada, New Mexico and Arizona are each larger by many square miles than Colorado. And to make Colorado as large as Montana you would have to add to it Ohio and Delaware. Add Pennsylvania and Massachusetts to make it as large as California, while Texas is as large as California and Colorado combined, with dirt enough to spare to make three-fifths of Connecticut. The West is a vast empire with arable land sufficient to raise food for the race, and single mineral-producing counties that are worth whole eastern States.

The people of the West are the most daring and hardy people in the world. They are the real successors of the men who faced the stormy ocean and the wilds of an unknown wilderness, that they might have freedom to worship God. And the climate and conditions of the West are such as to make the rising generation, bred in these mountains, more daring and hardy than their ancestors. The very first thing nature compels a man to do in order to be comfortable in the mountain

regions is to increase his lung capacity and his heart action. This, in turn, is going to produce a race of people with larger bodies and stronger nerve force. Professor E. F. Shorter, himself educated in Germany, and for many years a teacher in colleges in various sections of our country, told me that in no section of our land had he found pupils that were capable of doing so much work as were those that lived in Colorado. Especially was this true of the girls. And if this be true of the mothers of the coming generations of the western people, we need not worry about the children on that score.

But perhaps one of the most remarkable characteristics of the West is the rapidity with which things are accomplished. Take my own city as an example. In 1891 the territory now known as the Cripple Creek District was a cattle ranch where the gray wolf and the coyote fought the range cow for her offspring, and the deer and the range cattle fed and roamed together. To-day on the same territory are three second-class cities and six smaller towns, with two electric car lines binding the towns together, and three steam railroads connecting them with the outside world, while the people have added one hundred and twenty-five millions in gold to the wealth of the world in a single decade. A few years ago, while on a camping trip, I remember passing an old log cabin at the forks of the road, on which were tacked some tobacco signs, indicating that a very meager line of groceries was kept within. Twelve months later I visited the same spot and, behold! a brand new town of some thirty houses. My wagon brake needed repairing, and I set about to find an old shoe to use for that purpose. After searching in vain I appealed to the only woman in the village to tell me where I could find the needed shoe. She replied, "Indeed, sir, I don't think you will find one, for nobody stayed in town long enough to wear one out." The town had actually been built and abandoned before a single shoe had been worn out.

Now, in order that the West may be what it should be, and consequently the Americanized world what it should be, three things are necessary.

#### THE FIRST NEED IS MEN.

There has been and still is a feeling in the East that 'most any one will do for the mission field of the West. I remember, when at the close of my seminary course I decided to come West, how indignant an old German friend of mine was. He said, "You stay here; let some of dem fellers vot got no sense go West." The old gentleman gave utterance to what many eastern people think. But no greater-mistake could be made than to try to do the work needed to be done in the West with

the weaklings in the ministry. The brainiest, nerviest men in the nation should be sent to man the churches in the Master's field. But of course, in order to do this.

THE SECOND GREAT NEED IS MONEY.

This we have an abundance of, but it is not flowing in the proper channels. Robert E. Speer in 1898 estimated that the church people of the United States were possessors of \$20,000,000,000. Supposing one per cent. per annum of that were turned into the mission fields of the West, what a mighty work for the race could be accomplished. Yes, I mean for the race. For if the world is to be Americanized, then America is the greatest mission field on the earth. It is all right to send the Gospel to the ends of the earth. That we must do. But while you are doing it, spend the bulk of your money and energies in the land of the Pilgrims. God is working to-day with the American people, for as definite a purpose as He worked with the Hebrew people in the past, and there are boys to-day in American homes that are worth more to God and the race than a trainload of Cubans or Indians or Chinese.

THE THIRD GREAT NEED IS IMMEDIATE ACTION.

The West is not only the place to work, but, behold, now is the accepted time; to-day is the day of salvation. The West is rapidly filling up. Colorado had in 1870 39,864 inhabitants, in 1880 194,327, in 1890 412,198. Nor is Colorado an exception, as a glance at Idaho will show. Idaho had in 1870 a population of 14,999, in 1880 32,610, in 1890 84,385. We must capture the West for God now or never. Many good people in the churches are hoarding their means, thinking of leaving it as a legacy when they are dead. Don't wait to die. Have the glory of seeing the West saved while you live. No man, be he minister or layman, has a right to hoard up his money, nor to retire and live on its income with the cry of the race in his ears; there is a needy field where he could support himself and give a living testimony for Jesus. We have one man—may the blessings of Heaven attend him—who has passed the age when most men retire, whose parish consists of 405,370 square miles, but who, like Caleb of old, covets the hard places for God. May his followers be legion. We have had a world for America, and they have set their faces toward the star spangled banner, and landed by millions upon our shores. Now let us have an America for the world, which shall tell mightily for God in the salvation of the race. The only way to do it is to immediately put thousands of good men and millions of money into the mission fields of the United States.

Cripple Creek, Colorado, October 4, 1902.

## HOME MISSIONARY WORK IN ILLINOIS

BY THE REV. JAMES TOMPKINS, D.D., SUPERINTENDENT

For fifty-two years the National Home Missionary Society vigorously carried forward mission work in Illinois. Before the organization of that Society the Connecticut Home Missionary Society had done valuable service. But the development of the State and its increase in population kept the demand for home missionary work greater than the supply. In 1878, when the State Society assumed responsibility for the work, one-half the counties of the State had no Congregational church organization; and in most of these there was great need for the proclamation of an intelligent and pure gospel—the Gospel of Jesus Christ. Since that time several of these counties have been entered; but there are still more that should be invaded by the doctrines, the faith and polity of the Pilgrims.

The increase in population continues at such a rate as to keep a large and complicated problem ever before the Home Missionary Society. The comparative increase in population during the decade covered by the last United States census is clearly set forth in the following statement :

Illinois's increase in population.....	995,190
1. Washington's increase .....	168,282
2. Oregon's increase .....	99,765
3. Idaho's increase .....	77,386
4. Montana's increase .....	111,130
5. Wyoming's increase .....	31,826
6. Utah's increase .....	68,660
7. Nevada.....	Decrease
8. Nebraska's increase .....	9,991
9. Kansas' increase .....	42,400
10. Colorado's increase .....	127,504
11. North Dakota's increase .....	136,321
12. South Dakota's increase.....	72,751
	————— 946,016
Illinois's excess over twelve States...	49,183

1. In seeking to solve this problem, the first "division of labor" had reference to work in our largest cities. Each of the two leading cities now has a Missionary Society, auxiliary to the State Society.



These are responsible for the work within their city limits. The city can more readily adopt a compact form of service than is possible throughout the more remote portions of the State; hence missions among immigrant populations and the centers of the cities are placed under the close supervision of competent committees—usually laymen who are glad to devote time and energy to so valuable religious work.

2. But as there are twenty-five cities in the State which have over 10,000 inhabitants, there is a large city work outside of that carried on by these two auxiliaries. In some cases the city has a rapid growth, and thus makes demand for pioneer work of the energetic, if not the



PLYMOUTH CHURCH AND PARSONAGE, SPRINGFIELD, ILL.  
Organized in a Carpenter Shop

heroic type. A sample of this is furnished by Springfield, the capital of the State.

This church is located in the southeastern section of the city. At the time of its organization (1887) it was the only church in that new and rapidly developing district. It now has a parish of between 3,000 and 4,000 souls. The initiative work was performed under the auspices of the Illinois Home Missionary Society, the Rev. George R. Wallace being the missionary to whom the task was assigned. The Society entered the field by invitation of the First Church, through its pastor, Dr. Roswell O. Post. "The Mother Church" has been generous

in extending fellowship and financial assistance up to the present time.

This church, like most living organizations, has had its ups and downs. Its first building, costing over \$5,000, was burned, with all its contents. But a better one soon took its place. It has suffered most from short pastorates, and from calling one or two unworthy men, or those who were not adapted to the peculiar and difficult conditions of the parish.

But these things are vanishing under the influence and labors of the present pastor, the Rev. Orville C. Clark. When he accepted their call the spiritual life of the church was at a low ebb; they were discouraged and badly in debt. He preached a Gospel of cheer and courage. He believes that the Gospel is the power of God; and his faith is contagious. He gathered the bills, notes and mortgages together, and then marshaled his forces for their destruction. July 25, 1901, the victory was celebrated with appropriate services and the disheartening documents were burned in the presence of the congregation. This required the raising of \$1,450, beside current expenses.

Not contented with removing the burden of debt, Mr. Clark led the people forward in an effort to secure a parsonage. By the aid of friends in the city, and an appropriation from the Parsonage Fund of our Building Society, a neat residence has been secured. The church now owns a well-located property worth \$9,500.



GERMAN CONGREGATIONAL CHURCH, PEORIA, ILL.



"THE COAL-MINE MISSIONARY" AND HIS "GOSPEL WAGON"

3. In caring for "the strangers within our gates," the Gospel is preached in twelve different tongues. In immigrant population Illinois ranks as the third State of the Union. The task of reaching these multitudes is heavy, and sometimes seems almost hopeless. But progress is evident, and the workers move forward hopefully.

4. Earnest effort is being made to reach the mining population. The Home Missionary Society is doing more for this class of inhabitants than any other agency in the State. Illinois has become the second largest coal-producing State in the Union. There are already nine hundred mines located in fifty-eight counties. Geologists tell us that there is good coal in eighty counties. As the natural gas is decreasing in the gas belt, the large manufactories which were drawn there by the abundant supply of gas are now locating in our large coal region. This fact makes a louder call than ever to our Home Missionary Society to give the Gospel to the thousands of miners in the State. The late Mine Inspector's report states that there are nearly 40,000 coal miners in the State working in and around the mines. The miner's family averages from five to five and one-half persons, which makes a mining population in Illinois of over 200,000. These represent nearly



all nations in the world. Sixty per cent. of them do not speak the English language.

Three missionaries are commissioned with special reference to this work, while pastors in a score of parishes are so situated that they can reach and influence the mining population, and thus aid in the good work. One of these missionaries—the Rev. James Hayes—is fondly designated by the people “Our Coal Mine Missionary.” In Illinois and in an adjoining State he has been permitted to organize ten churches among the mining population, and has secured houses of worship for eight of this number. These buildings are valued at \$17,400.

5. Certainly more than one-half of our population is in the villages and the country. These regions, which are often neglected, must be reached for their own sake, for the sake of the large cities, the Commonwealth, the Nation. From the village and the country come many of the leading business men of our cities; and the churches in these regions furnish three-fourths of the able pastors and missionaries sent forth by our Congregational churches. Effort is made to prosecute work in these regions in an



COUNTRY CHURCH AND PARSONAGE, FOX LAKE, ILL.

economical manner; but it is well known to those who are conversant with the facts that home missionary investments in rural districts often bring in as large returns as are ever realized elsewhere.

6. In the prosecution of these varied lines of home missionary operations State evangelists under appointment of the Society have rendered most valuable service. Those appointed to this work invariably have been successful pastors. They labor in every portion of the State, and take a share in every line of work. In reaching the immigrant population both a German and a Scandinavian evangelist have been employed. In some cases the evangelist labors mainly with pastorless churches. To some of these he has gone to encourage, advise, and prepare the way for the coming of a pastor. Small churches are sometimes so discouraged that the impression prevails that no forward

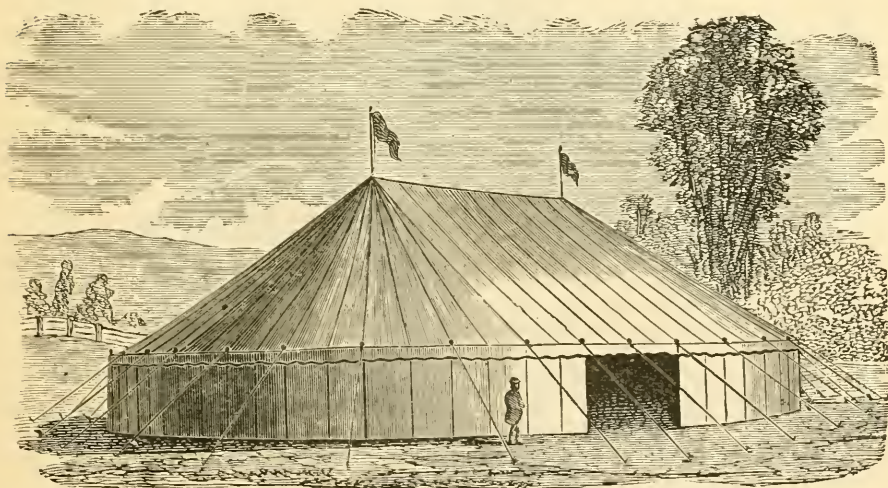




THE REV. CHAUNCY VAN AUKEN  
State Evangelist since January 1, 1894

movement is possible. The evangelist goes to such with a message of cheer, and takes the place of an efficient pastor to lead the church to victory. When advisable a few services are held during the week. As a rule, regular evangelistic services are not conducted until after a pastor is secured. In exceptional cases, such services have been held, and the evangelist has remained to welcome the converts into church fellowship. A pastor is then called by the revived and enlarged church. At times the evangelist has led in raising the pastor's salary and other incidental church expenses. This has often been

the means of placing the church on a self-supporting basis. Other churches have been helped in the work of securing parsonages or houses of worship, or both. There have been times when the evangelist has not only led by his influence and his personal labors, but has directly shared in the financial burden. In two or three instances this

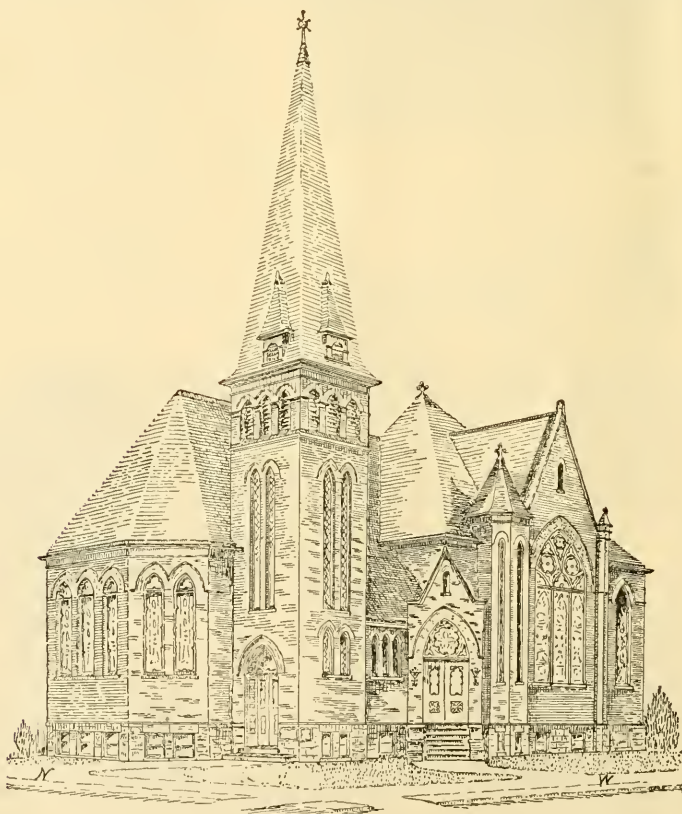


GOSPEL TENT FOR PIONEER WORK IN ILLINOIS

seems to have been the deciding factor in securing favorable results.

Most of the aggressive work in the State is necessarily done by the evangelists. People in destitute regions have the Gospel preached to them; churchless villages are blessed with the organization of a church of Christ; and in the centers of population Sunday schools and churches are established to send forth healing streams throughout the city.

7. It has been the aim of the Home Missionary Society in Illinois to emphasize the principle and the fact that "Congregationalism is the common denominator of all the denominations." The basis on which all churches can unite, which is furnished by our Congregational polity, is kept before the people and has often solved difficult problems for small communities. A case in point is that of Somonauk, a thrifty village of from 800 to 1,000 inhabitants, where five different denomina-



CONGREGATIONAL CHURCH, SOMONAUK, ILLINOIS

tions had endeavored to establish a church, with the result that there was not a church in the community that could command the respect of thoughtful people. Even with home missionary aid, not one of them could manage "to live respectably." At last, all the churches grew weary of the struggle, and for a long time there was no preaching service in the village. Christian people became alarmed at this state of affairs, and applied to the Superintendent of the Illinois Home Missionary Society to come and see what could be done. As there was no Congregational church in the village, he at first declined to consider the case. But a written petition signed by sixty-eight prominent people of the village was heeded; and four of those five little struggling churches joined on the New Testament basis of self-government, and constituted a strong, useful church of Christ. The property of those different denominations was disposed of, save one house of worship and parsonage. These were enlarged and repaired by means of the funds furnished from the sale of the other church property, a pastor of ability and success was called, and ever since the church has moved steadily forward. At the present time, having outgrown its former accommodations, it is erecting a commodious and beautiful house of worship. The people are proud of the fact that the fine structure stands as a monument of church unity according to the Congregational plan of "multiplying churches."

8. A prominent feature of home missionary effort is that of taking a large share in the work of Christianizing our nation. Our churches rejoice in the thought of making the Empire State of the Interior an influential factor in promoting national righteousness. And the desire and determination to share in building up the Kingdom of Christ in every State, Territory and possession of our beloved land are predominant. It is gratifying to know that the appeals that have been made along this line are like seed in good ground that is bringing forth fruit, which, we hope, will increase until it reaches a hundred fold.

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"Facts are faggots for missionary fires."

Brotherhood is the dynamic of civilization. There will never be a united nation nor a redeemed world until there is a realization of brotherhood.

—The Rev. A. H. Bradford, D.D.

## WASHINGTON—HER POSSIBILITIES AND PROGRESS

BY THE REV. W. W. SCUDDER, JR., SUPERINTENDENT

“What can you tell us about progress in the State of Washington?” asks our Editor. A condensed answer requires a book of two hundred and fifty pages in treating the State’s material resources alone, if one can judge from the year book issued by the Secretary of State, lying before me, from which I will verify my statements. Not until a few



MOUNT RAINIER, WASHINGTON

years ago did the attention so long riveted on the splendors of California begin to be attracted seriously to the equal if not greater opportunities of Washington. Let me sketch some of these as a background to our missionary picture:

Before you lies a territory of unrivaled scenic grandeur, with immense forests, cold, clear blue lakes, evergreen hills, and the most magnificent mountains in the United States, down which dash foaming rivers filled with trout, and affording the finest electrical opportunities on the coast. About you floats a climate as near perfection the year around as one who desires vigorous life can ask, offering any change except the extremes of heat and cold—in western Washington giving us the winter of Maryland and the summer of Maine, and for eastern Washington a climate approaching that of New York or Michigan—without earthquakes, droughts, cyclones or severe thunderstorms.

Sixty miles from salt water Washington’s far-famed mountain lifts its white dome 14,500 feet above the plain, the most impressive of these huge white sentinels of the coast bearing eighteen glaciers, and clothed,

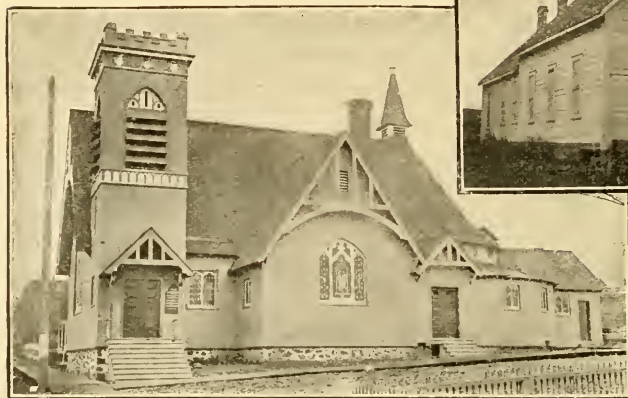


according to scientific estimates, with more snow and ice than are to be found on the Swiss Alps. Through the heart of this "Inland Empire" floats the grandest river of the Pacific Coast, the Columbia, easily the rival of the Hudson for beauty, traversing Washington's great wheat and fruit belts, and, with her ally the Snake, watering the entire Southern border of the State. Stretching two-thirds across her Western slope lies her marvelous Puget Sound, with some of the most exquisite water scenery in the world, flanked on one side by the majestic mass of the Olympics, whose "rocky fastnesses represent the least known portions of the United States," and flanked on the other by the long, graceful outlines of the Cascade range, so-called from its many beautiful falls—a range 8,000 feet in elevation, with scores of higher snow-capped peaks and the "hoary heads of five old volcanoes."

But that Sound!—the center of the vast fishing industry of the coast—with its two thousand square miles of surface and its sixteen hundred miles of shore line—filled with fish and with magnificent harbors, among whose four hundred lovely islands more than two hundred Sound steamers sail in and out of two hundred ports, already bearing yearly a million passengers and a million tons of freight; on whose shores two million tons of coal are yearly mined; within whose basin stands more timber than Michigan, Minnesota, or Wisconsin possesses; from out whose straits, by a route that is hundreds of miles nearer and hundreds of dollars cheaper than any other from America, is borne by six Oriental steamship lines a tonnage for Asia equal already to that which leaves the Golden Gate, with a seventh ocean line already formed, whose gigantic vessels, 650 feet long, with a displacement of 33,000 tons, will each have five acres of deck room, and could each easily hold in its depths any two of our largest battleships. And this Sound is only "the southern end of a beautiful sea, extending from Olympia in the State of Washington through the foreign province of British Columbia to Skagway in Alaska, 1,000 miles in length. For the whole distance the waters are practically the same—blue, deep, free from shoals and hidden dangers, protected from high winds by the surrounding lands, an attraction to navigators and tourists unequaled elsewhere on the surface of the earth."

The shingle mills of western Washington that dot her coast and streams furnish about half the shingles used in the United States, having a combined capacity of nearly thirty million shingles per day. With six hundred thousand population the State requires three hundred thousand cars to move her yearly products. Her lumber train alone for the year would reach from Seattle to Denver, a stretch of fifteen hundred miles. Agriculturally Washington can furnish some fabulous

facts. The Skagit Valley soils on the northern slopes of the Sound are, according to the United States Department of Agriculture, the most fertile in the United States, yielding



RITZVILLE CONGREGATIONAL CHURCH, WASHINGTON  
The Old Home and the New



per acre eighty to one hundred, and even one hundred and forty bushels of oats, five to six hundred bush-

els of potatoes, and hay at times too rank and heavy to be properly cured on the area on which it is grown. Eastern Washington, in its turn, has the best wheat land on the planet, a volcanic ash from six to fifty feet deep, raising crops of forty, sixty, and in some instances eighty bushels to the acre; while in fruit culture it is second only to the central parts of the State, where seven hundred miles of irrigating canals (already made, or in the making) water seven hundred thousand acres of one of the richest fruit sections of the world. Mines and quarries of splendid promise all through the west and north, dairying of proportions difficult to forecast for greatness, and mills and manufactures of all kinds in some of the most enterprising of American cities, add to the prosperity of this favored country.

And what of our people? A splendid class of sturdy, active, resolute settlers, largely from the Northern States, of better religious training and sympathies as a whole than any other section of our coast, surpassed only by two or three States in freedom from illiteracy, and in their educational system second only to a very few of the older commonwealths of the nation. The finest buildings in our towns are our public schools.

Why, then, if these things are so, has not Washington shown more progress religiously? For years large amounts of home missionary

funds have been expended here, and scarcely twelve per cent. of her Congregational churches are self-supporting, while her contributions for Home Missions are hardly ten per cent. of what she receives. This is a fair question. I have asked it repeatedly, as I have tried through the year to understand the situation. Some on the outside have not hesitated to call her unappreciative, and too willing to lie down on the Home Missionary Society. The time has certainly come when she can and must do better. But these considerations must be borne in mind concerning past conditions. Washington has so far been in her prospecting stage. She has found these rich resources, but has not yet had time to develop them. She is clearing land, planting trees, opening mines. Her prosperity is assured, but not yet realized. She is emerging from the pioneer period of hard work and little money. In addition to this, ten years ago her enthusiastic hopes took the form of an inflated Western boom. The crash of 1893 laid her flat on her back. How our churches lived through it with shattered resources and diminished missionary funds I do not know. The State has struggled to her feet, and has regained strength for an advance that everyone expects will be phenomenal. Our churches, in turn, have felt the change of the tide and are laying plans to take every advantage of it. As they come out from under the cloud, and as we look about us, what do we find?

1. A Congregational work of wide area, sturdy, well planned, well distributed, occupying strong positions, and throughout the State in



PILGRIM CONGREGATIONAL CHURCH AND PARSONAGE,  
SPOKANE, WASHINGTON

as good condition as the work of any of the other denominations. Too much praise cannot be given to Superintendents Bailey and Greene, and those working with them, for the way in which during these trying times



PLYMOUTH CHURCH, SPOKANE, WASHINGTON

these results were accomplished.

2. We find also a general enthusiasm among the churches to shoulder each its own work as fast as possible. The year past might be called one of repairs. Our established work is being thoroughly overhauled by the pastors and workers on the field, finances worked up, and better business methods introduced. For it is astonishing how utterly lax some

churches can be in these matters—for years holding no business meetings, electing no new officers, keeping no records, adopting no financial plan, letting improvidence run them steadily down hill to moral and financial bankruptcy.

3. It is estimated that fifty thousand home-seekers have within the year crossed the border and settled in this evergreen State. They are not penniless emigrants. They have brought funds with them to purchase farms and homes, and nearly every town in the State has felt the thrill of new life. By the hundreds hamlets are growing into villages, and villages into towns, while rural districts are doubling in population and trebling in wealth. One of the first requests in these bettered conditions is for an organized church, which paucity of population and pocket had hitherto shut out. The calls and the opportu-



CONGREGATIONAL CHURCH AT WHATCOM, WASHINGTON



ities for religious help are far in advance of the ability of our general workers to meet them, although each one is desperately trying to cover twice the ground that he can hold. Many of our overworked pastors are attempting to fill the need by adding to their charges new points in their vicinities that must be neglected but for their self-sacrificing efforts.

A few figures will illustrate this push. In a little more than a year fifteen church edifices have been built, one has been deeded to us, and ten more are in various stages of construction, twenty-six in all. Seven parsonages have been secured, and seven others are being built, fourteen in all, making a total of forty structures, built or building.



EDGEWATER CONGREGATIONAL CHURCH,  
SEATTLE, WASHINGTON

a year. When their present year of home missionary aid expires they will join our self-supporting column. Their situation in a booming town in the heart of the rich wheat belt, of course, had much to do with reaching this success. Yet, according to their ability, other fields are showing similar advance.

Pilgrim Church, Spokane, shows a transformation in some respects more remarkable. For with almost no financial foundation to start on, with a despondent congregation, the Rev. T. W. Walters has built a \$1,500 parsonage, moved the little old chapel to the rear, and faced it with a fine modern building at a cost of \$6,000. With the aid of our Church Building Society he, almost literally single-handed, financed the whole scheme until we are now assured of a strong, healthy church that should in a year or two carry its own work. Pilgrim Church has one of the best Sunday schools in the State.

The West Seattle Church is the outcome of a persistent, tactful

The changes these buildings represent are seen in the view (page 18) of the old and new at Ritzville, where a discouraged people, who could with difficulty raise \$300 on pastor's salary, under the leadership of the Rev. F. E. Whitham have doubled their membership, paid their pastor \$1,000, made the old church into a \$1,500 parsonage, built a beautiful \$10,000 church alongside of it, and paid for it all in

effort by the Rev. Geo. Kindred among a handful of people who could not promise him, when he came on the field, more than \$5 a week. But here it stands at a cost of over \$5,000, almost entirely raised in that community. How it was done is a mystery to most of us. One of our best suburban churches will soon be the church on West Seattle bluff.

I have purposely chosen some of the more striking successes because we are talking of possibilities, and because from the purely missionary character of most of our Washington work there may be an erroneous impression as to these possibilities. I could write of equally interesting successes in a score of smaller fields were there space, but, making allowance for difference in conditions, the foregoing are fairly representative.

Within this period fifteen fields, long closed, have been reopened, and fourteen new churches organized, making twenty-nine to be added to the list of our new responsibilities. Fourteen other places where we once had work are on our investigation list, while some forty new points are being watched and encouraged as best we can in this distracting rush, in more than half of which, had we the right workers, we could in a few weeks or months form good churches. One conversation last week brought us knowledge of a dozen such openings. Superintendent Greene yesterday reported a valley he had just driven through, where with five possible preaching points, fifteen hundred people with no religious privileges could be reached in an area of thirty miles. Should the generous allowance given Washington by our National Society be continued for the next five years, we shall yet, from all appearances, be tremendously taxed in strength and resources to even keep sight of the procession. Our special need is not men for ready-made fields, but men who can make ready fields out of rich raw material.



CONGREGATIONAL CHURCH, GENESEE, IDAHO

Probably the most interesting to those who supply the means will be our movement toward the self-support of the churches. I will close this sketch with brief mention of eight churches that have recently started on the path of independence.

Taylor Church, Seattle, under the careful, genial leadership of the Rev. L. L. Woods, has just finished its first year of self-support. In the midst of an artisan population it is moving cautiously but successfully among its many problems, winning success out of the somewhat adverse conditions of the past. They have recently much improved their building and made secure a fine parsonage property.

Plymouth Church, Spokane, has also, under the pastorate of the Rev. C. R. Gale, finished its first year of independent life. It has a sturdy membership, a host of young people, has just cleared up a \$3,000 debt, and is building unaided a \$200 parsonage. A new church will soon be commenced on its fine front lot. Plymouth is taking her place with her much loved pastor as a trusted leader in every good work in our State.

Next in the line of march came Whatcom, beginning with much trepidation; somewhat dubious over the prospect of reaching self-support and building a new church in the same year. But they did not know their own pluck and strength. They called the Rev. R. K. Ham from Pacific Theological Seminary, and have come off with flying colors, with new life, increasing congregations, improved finances and a brand new church costing \$8,000, exclusive of their new pipe organ. It has been a remarkable achievement.

Edgewater Church started out with Whatcom. Their pastor, the Rev. J. T. Nichols, endeared to them in a ten years' pastorate, has led them so safely that they knew just what they could do. With a clean vote they cut away the home missionary scaffolding and revealed a solid foundation. Few of our churches have a larger company of young people or



FIRST CONGREGATIONAL CHURCH, EVERETT  
WASHINGTON



UNIVERSITY CHURCH, SEATTLE, WASHINGTON

more hopeful and harmonious prospects. It meant self-denial, for they postponed a much needed parsonage to win self-support, but they gave the churches of the State an inspiring example.

Genesee, Idaho (within our district), enjoys the distinction of being the first self-supporting church in the Northern Idaho field. The Rev. F. A. Bown is the faithful pastor. In a rich region, and the leading church in that town, it has a splendid opportunity before it in the work of that State. Now a group of three break away together from the home missionary nest.

Everett decided, under the inspiration of the Rev. R. B. Hassell, that she should walk alone. This church has shown an unusual courage, devotion and foresight. While still dependent, she secured, at a cost of \$1,000, lots in another part of the city, where she expects to erect a second Congregational church, which will in all likelihood soon be stronger than the mother.

Pullman, the Rev. H. C. Mason, pastor, was another of the three. Mr. Mason is enthusiastic over the result, which shows itself in a new spirit of independence, better finances, larger benevolence and greater zeal. This church has a fine field in the town where Washington State Agricultural College is established, and secures a wide hearing for its eloquent and earnest leader from both faculty and students.

The last is University Church, Seattle, the Rev. T. C. Wiswell, pastor, under the shadow of our growing State University. No church in the State has a finer opportunity for influencing the youth of Washington. A five years' pastorate with substantial growth amidst a host of young people has given the church the leading place in its community, and brought it to its present strength, in which it hopes to walk alone.



These brief notes are a bare hint of the story of their lives. These eight churches have doubled the number of self-sustaining churches in the State. If Washington's prosperity continues, each year to come should see from five to ten more reaching the same goal. In the larger work of the State mention should be made of the way in which, under Dr. Wallace, Westminster Church, of Spokane, has moved out into larger life, unburdened by debt and planning large missionary efficiency; of Tacoma, First, that is gaining new heart in the Rev. E. T. Ford's ministry; of Plymouth, Seattle, where Dr. Temple has just burned a \$30,000 mortgage, and, loyally backed by his men, undertaken to raise \$750 at once, as her share of our new city missionary's support, in order that half a dozen promising plants in this bustling city may be immediately cared for; of Pilgrim, Seattle, with splendid situation and achievement, reflecting the Rev. E. L. Smith's burning zeal for our State's evangelization; of Walla Walla, First, ever generous, the mainstay under the Rev. Austin Rice of a large country work; of Whitman College, going forward by bounds with President Penrose well in the lead; but where is the room for it all? Nor can I say anything of a score of other churches that have, according to the measure of their ability, done quite as well as any of these, whose heroic advance has given cheer to our work throughout the State—numerically small, but in spirit as great. I must add one fact more, to my mind the most important of all. For I believe the hearty unanimity of our churches and pastors in seeking the welfare of this work is, after all, the brightest beam in the horizon of Washington's possibilities and progress.

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## SYSTEM VERSUS SPASM

BY ONE WHO HAS TRIED BOTH

Every little while somebody complains of the expensiveness of churchgoing: there are so many demands upon his pocket for aid to needy objects.

Every little while there are also complaints from the benevolent agents employed by the churches of insufficient resources, and that good work is prevented or crippled by lack of adequate supplies.

As to the former, it is the direct tax whose occasional exaction is felt more than the steady evaporation of the indirect tax, which adds a cent or two to the price of every spool of cotton or pound of sugar. Most people seem to prefer this to that, though it takes several hundred millions more from the people yearly than would suffice for all needful expenditures.

As to the latter, it is certainly true that many churches and church-goers fall short in benevolent offerings. The wealth in Christian hands has increased more than their gifts. Churches gathered by missionaries in China or Turkey contribute much more liberally in proportion to their ability than the churches which send out the missionaries.

As a plain matter of fact, it is the poorer part of the people—using this word in a merely comparative sense—from whose pockets mainly come both the surplus in the national treasury and the half-supply of Christ's treasury.

The practical question in our benevolent work, hitherto so limited by lack of means, is, how to convert this half-supply into a full supply.

It is now admitted that this cannot be done by mere frequent or fervid appeals. This has been attempted, till the dictionary fails and the voice cracks, but with the ineffectual result above confessed, together with the provocation of the petulant protest that one cannot afford to go to church because of the sturdy begging there.

The way out of the difficulty must be through a new spirit—mainly for the richer contributors, and a new method—mainly for the poorer.

As to the first, the pulpit, much more than it has done, must preach the Gospel to the rich and the well-to-do—Jesus' law of stewardship, Jesus' demand upon a man for "all that he hath," Jesus' warning, "Beware of covetousness." The Pauline doctrine of justification by faith must be set in the light of the Pauline doctrine (in the Third Gospel as well as in the Epistles) of the believer's use of property in the faith that "worketh by love." Jesus' parable of Dives and Lazarus must be taken, as Jesus intended it, to show the curse entailed upon unconsecrated wealth. Jesus' rule, that service is to be proportioned to strength—"the chiefest servant of all"—must be faithfully pressed upon the conscience till the shame is wiped away, that the richer do not give as liberally in proportion to their ability as the poorer.

As to the second, the method of occasional collections must be exchanged for that of frequent and systematic giving. This is the point where improved results are most easily and quickly reached. It is easier to improve method than spirit. And sometimes an improved method conduces to a better spirit.

Some churches make a collection for benevolence monthly, some quarterly, some still less frequently, if ever. These occasional appeals do not reach the absentees, and often suffer much from the weather. In general, they bring in much less than the givers could fairly give in the course of a year. If the appeal happens to be not well made, or too prolix, there is a further shrinkage. An object brilliantly presented

gets more in proportion than one of stronger intrinsic claim. In short, this spasmodic benevolence is responsible both for coffers half empty and for the friction complained of in getting them half filled.

In some churches, especially in the cities, the collection plate goes round at every service, not always for benevolence. This is only in part good. The lacking counterpart is in duly thoughtful provision for what ought to go into the plate. Well organized provision must be the underpinning of any vigorous support of benevolent work.

Here and there a church has become so convinced of the loss and friction of the spasmodic way that it has introduced this better method with surprisingly good results. The main points of it are these:

An explanatory circular is annually sent to every person in the congregation, accompanied with a return coupon, on which he is asked to indicate how much he "intends" (not "promises") to give weekly to the list of charities of all sorts sustained by the church at home and abroad. It is plainly stated that this is to take the place of all the other appeals and collections heretofore made. Concurrently with this, the duty is urged from the pulpit of making almsgiving a part of worship, and of providing for it as God has prospered us. Children as well as parents are included in this appeal. To each who responds a packet of envelopes is supplied, one for every Sunday in the year, each bearing the number by which its holder is designated in the treasurer's record. If, as may happen, the collection for church expenses is made by weekly envelopes, the charity envelope is of a different color. Moreover, to avoid interference, the charity account begins at a different time of year from the expense account. The sums collected weekly are from time to time distributed by the deacons or committee, as directed by the church, according to varying needs. At the end of the year a printed report goes to every person, with a request for continued co-operation according to ability.

As to results, it is enough to say that even in cases where many persons for various reasons decline to co-operate, the annual sums thus raised are at least twice the yield of the old way, and even more. All the charities of the church, its home poor and its missions, home and foreign, are more liberally provided for, and there is always something in the church treasury for an unusual need, or an extra call. With hearty co-operation the results are still better, a surprise and a joy to all participants. This method does away with begging and its frets. It secures a better squaring of benevolence with ability. It cuts off the leakage due to absences. It is the most businesslike way. It is the most evangelical way. It is also educational, tending naturally to an enlarged philanthropy.

It may be objected that it takes time. As to this, it is a clock that needs oiling and winding but once a year; and if there is first a Christian conscience in the matter, there will be no grudging to give time. It is quite certain that it takes less time than any other way of collecting an equal amount. Some may fancy it quite inconvenient to look after an envelope and its filling every week, and much more convenient to make a quarterly or yearly contribution. So the farmer, when his good wife wanted a blessing asked at every meal, said that it would be more convenient to say a blessing over the pork barrel once for all. Our prayers and our alms should go up together, like those of Cornelius. "None shall appear before me empty" was the rule of the Old Covenant, and we must not abolish it under the New.

It needs only a few earnest and faithful ones in every church, who realize what a church is for, and who feel the reproach which the shrunken stream and half-filled reservoirs of benevolent work put upon our Christian faith, to take away that reproach by simply organizing Christian charity, imitating nature's way of making rivers by raindrops, snowdrifts by snowflakes, and substituting system for spasm.

## Reports from the Field

### PASTORAL WORK

Pastoral visits have had to be suspended for three weeks, while the pastor, to save expense, was painting the church and parsonage, both much the worse for wear. With the opening of the fall our house is again well filled. Eight have united with the church on confession as a result of no special meetings, but have been gathered in as a result of the Holy Spirit's blessing on the regular Sunday services and the pastoral work.

*Nebraska.*

### FOUNDATION WORK

This is a new town little more than a year old, started away up in the forest region of this large and prosperous State. No one but those on the field can conceive the hardships and inconveniences that those of us who do this kind of work have to endure. And yet for all this I enjoy it, and am thankful that I can be of service in fields where a large portion of our ministers will not go. For three months I have lived quite alone in my tent, because there was no other place but one where a saloon was being run almost day and night. It is now too cold to sleep in a tent, and I have taken quarters in the church.

*Minnesota.*



### THE MISSIONARY FLOCK

This country gives promise of future prosperity, but we are all very poor now. One call that I made was where the house was fourteen by sixteen feet in size. I found the woman working in a dress with the sleeves worn entirely off at the elbows, and just whole enough, by means of various colored patches, to cover most of her. They had lost their little all in a cyclone, and were trying for another start in life. The father and three children were away at work, and the mother and three little ones were "at home" on the "claim." They are good people, but they are very poor now. They have a "claim" that will be a valuable farm in a few years. They are my nearest neighbors. Last Sunday I visited some very nice people. They live in a house built of sod and eight by eighteen feet in size. In a few years they will have a fine farm, and be able to help in more ways than one with the church work in their vicinity. These are not isolated cases, but are selected at random from places sixteen miles apart.

*Oklahoma.*

### AMONG THE POLES

Before my vacation I had the good fortune to live three weeks with one of my Polish families, and gathered a number of impressions there that were really interesting. These people are not professed Christians, but are inclined to boast of the fact that they are able to govern their lives as well as any Christian of their acquaintance. I have often reasoned with them on the subject, and tried to convince them that without Christ all these attempts were vain. I knew also that their lives were not as well governed as they tried to make me believe, and it was really pitiful to see their attempts to deceive me during my stay. For instance, both husband and wife have dreadful tempers, and give way to them only too frequently, but while I was there not an angry word passed between them, although many a time there seemed to be misunderstanding and provocation enough. I had just begun to think that I had misjudged them, when, glancing up suddenly upon one of these occasions, I happened to intercept some awful threatening looks that were passing, and realized that they were simply waiting for my departure to conclude the subject. Then, again, I knew that the men of this household were accustomed to having a good deal of liquor in the house, and imbibed of it only too freely. Out of deference to me not a drop of liquor was brought into the house; but what was my astonishment to find that it had been stored down cellar, and the men had access to it from an outside doorway, and made frequent trips in that direction. Realizing these things, I found a number of opportunities to offer suggestions to

them, using my Bible to enforce my words. Finally, when I had any leisure moments, the woman would herself get her Bible and ask me to read some passage, explaining it to them. These moments seemed to affect them much. I do not know whether the impression made will be lasting, but since my departure I have had some interesting letters from the woman, which show that she at least is putting forth efforts to do right. The few days of work so far have been spent mostly among members of the church. What has impressed me most in my visiting is the order and extreme cleanliness of their little homes. I believe one could almost tell whether they were entering the home of a convert or not, just from its general appearance. This to me seems one great proof of their progress. It is encouraging to hear some of these simple, almost ignorant people confess Christ in the meetings, and to hear some of their really wonderful fervent prayers. My earnest desire is that the day will come when many more Poles will come to this same knowledge of Christ.

*Michigan.*

### POPULAR IGNORANCE

Ignorance and superstition are the main things against which we must fight. Ignorance is the mother of superstition. Listen to what notions some Roman Catholic people have of the origin of Dr. Martin Luther and John Calvin. This is what people tell us about them: "There was a woman whose husband died. She made up her mind not to marry again. But once, as she was coming home from downtown, she happened to meet a very elegant young man. He joined her on the way home, gave her something to drink, comforted her, and persuaded her to marry him. But after the wedding she was surprised to find that the elegant young man whom she married was no one else but the devil. The fruit of their marriage was twins, two boys, one of them afterward Dr. Martin Luther, and the other John Calvin. The two boys proved to be unusually good scholars. When grown, the two men wrote two books, one good and the other false. They took the two books to Rome to the Holy Father to have the false book authorized by his holy seal. But to cheat the Pope they presented him the good book. The Pope examined the book and saw that it was good, but as he turned around to get the seal, Luther and Calvin took the false book and put in the good book's place, and took back the good one. So when the Pope returned with the seal, he stamped the false book instead of the good one. The two men took the book and began to teach its doctrine to the people. The doctrine was spread rapidly, and the Protestant Church was organized." This is the origin of the Lutheran and the

Calvinistic church, according to their notion. This story I heard from a woman who is regarded by others as one of the influential people of this place.

*Pennsylvania.*

### A REVIVAL

The church at B—— was deeply stirred by a revival held in March of this year. During these meetings the membership almost doubled. The entire attitude of the community toward the church was changed, and now the church can easily be made the center of the community life.

*Illinois.*

### OPEN AIR SERVICES

This was a most interesting quarter for work, on account of the opportunity to preach the Gospel in the open air. Brother M—— and myself have worked together conducting our open air services each week, one on his field and one on mine. During his vacation in August I conducted both. There have been from one to three hundred people present. Over seven thousand people have heard the Gospel at these services, and there have been a number of interesting instances of blessing. Backsliders have been won back to Christ, and we have reason to believe that others have come to the Lord for the first time.

*Missouri.*

### THE QUESTION CLASS

In another field I have organized what we call a Question Class, which I reach every Tuesday evening by a car ride of five miles and a walk of one mile, and returning reach home after 10 P. M. I wish a thousand brethren who have not one would try it. We select (at a previous meeting) some boy or girl to give us in brief the story of some great Bible character. All are to read up the story, watch the leader, and bring in events overlooked or omitted; besides, three or four questions have been given out for all to "search the Scriptures" for answers. Now all minds are awake and active, made ready for live, earnest, practical, personal questions about the Christian life and experience. One who has not tried this method will be surprised at the pertinent answers from children and youth, some of whom have not had the advantage of home training.

*Oregon.*

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The Church never really claims a truth until she has proclaimed it.

—*The Rev. J. H. Jowett.*

## APPOINTMENTS

SEPTEMBER, 1902

*Not in commission last year.*

Alexander, Karl B., Melville, Edmunds and Bordulac, No. Dak.  
 Bartholomew, Noyes O., South Denver, Colo.  
 Beatty, Squire T., Bowdle, So. Dak.  
 Best, George A., Buford, No. Dak.  
 Clark, Asahel L., Cedar Grove, N. J.  
 Crist, William L., Kensal, No. Dak.  
 Cooley, H. G., Los Angeles, Cal.  
 Donat, Anton S., work among Slovaks in Penn. and Minn.  
 Enslow, F. L., Havana, No. Dak.  
 Evans, J. M., Hydro, Okla.  
 Folsom, Cyrus L., Carthage, So. Dak.  
 Herbert, Ebenezer, Fairhope, Ala.  
 Hightower, Asa D., Hanceville, Ala.  
 Jeffries, John, Minersville, Minn.  
 Jevne, C. A., Pingree and Buchanan, No. Dak.  
 Kiugsbury, J. A., Carney, Tryon and vicinity, Okla.  
 Long, Clarence W., Gage, Ind.  
 Lowe, C. M., Monroe, Neb.  
 McCollum, George T., Hot Springs, So. Dak.  
 McKay, Charles G., Tallassee and East Tallassee, Ala.  
 Martiu, John J., Independence, Okla.  
 Mills, Charles L., Fruita, Colo.  
 Moncol, Andrew, work among Slovaks in Penn.  
 Newton, Howell E., Broad River District and Stratham, Ga.  
 Patterson, William B., Omaha, Neb.  
 Pound, William M., Baxley, Surrency and Ritch, Ga.  
 Raab, Irving T., South Bend, Ind.  
 Stahl, Karl L., Crete, Neb.  
 Swinnerton, George F., St. Louis Park, Minn.  
 Taylor, William A., Garvin and Custer, Minn.  
 Vogel, Albert H., South Milwaukee, Wis.  
 Weed, Ferdinand C., Hay Springs, Neb.  
 Whalen, J. C., Ulen and Felton, Minn.  
 Whittier, Horace, Shyenenne and out-stations, No. Dak.  
 Wilbur, George H., Sprague, Wash.  
 Wood, Stephen R., Evangelist in Wash.

*Re-commissioned.*

Adams, Clinton B., Philadelphia, Penn.  
 Arundsen, Albert, Ogdensburg and Marble Field, Wis.  
 Anderson, Otto, Tombstone, Ariz.  
 Andress, John H., Chadron, Neb.  
 Arnold, William A., Cathlamet, Wash.  
 Asadorian, Avedis M., Henry, So. Dak.  
 Atcheson, William H., Tekoa, Wash.  
 Barnett, John H., Andrews, Ind.  
 Beard, Joseph R., Tea Lodge and Rockford, So. Dak.  
 Bechtel, Philip, Loveland, Colo., and Wagner, So. Dak.  
 Bond, Andrew W., Rye, Colo.  
 Brown, George E., Oacoma, So. Dak.  
 Cram, Delbert W., Valdez, Alaska.  
 Cram, Elmer E., Grey Eagle, Minn.

Curry, David G., Chewelah, Wash.  
 Davies, A., Clear Water and Hasty, Minn.  
 Davies, Howell, Johnstown, Penn.  
 De Groff, Charles F., Letcher, So. Dak.  
 Dietrich, Emil, Franklin and Waterbury, So. Dak.  
 Denison, George B., Cando, No. Dak.  
 Duff, James E., Oriska, No. Dak.  
 Ellis, John T., Dustin and Clay Creek, Neb.  
 Everly, Milton M., Julesburg, Colo.  
 Farley, Curtis E., Houston, Ala.  
 Fisk, Pliny B., Lake Henry and Drakola, So. Dak.  
 Fowler, Olin P., Alderton, McMillin and Orting, Wash.  
 Goodwin, Samuel H., Provo City, Utah.  
 Graham, William H., Sycamore, Ga.  
 Griffith, William, Anamoose, No. Dak.  
 Griffith, William E., Altin, Minn.  
 Grob, Gottfried, Sutton, Neb.  
 Grupe, Charles W., Riceville, Penn.  
 Hamilton, Rayford, Kramer, Ga.  
 Hawkins, Newman H., Seibert, Colo.  
 Healey, Franklin D., Condon, Ore.  
 Hendley, Harry B., Steilacoom, Wash.  
 Hill, Thomas H., Port Angeles, Wash.  
 Hughes, John E., Cortez, Colo.  
 Jamarik, Paul, Cleveland, Ohio.  
 James, Benjamin, Wagner, So. Dak.  
 Judah, Solomon B., Cottondale, Chiplev. and Wrights, Fla.  
 King, C. C., Buford, Huff, Braswell, A'mon and Tucker, Ga.  
 Kozierek, Paul, Cleveland, Ohio.  
 Kranse, F. C., Douglas, Alaska.  
 Larke, Edmund, Berthold, No. Dak.  
 Lavender, James M., Otis, Colo.  
 Lich, Peter, Fessenden, No. Dak.  
 Locke, R. Lee, North West, Ga.  
 Lohr, George E., St. Paul, Minn.  
 Ludlum, Headley O., El Reno, Okla.  
 Luter, Elves D., Moss Bluff, Fla.  
 MacCarthy, Joseph P., Helena, Mon.  
 MacInnes, James C., Cheney, Wash.  
 Miller, Louis, Destin, Fla.  
 Miller, Willis G., Dorcas and Gordon, Fla.  
 Morgan, Richard J., Ybor City, Fla.  
 Murphy, James S., Port Arthur, Texas.  
 Newton, William H., Missionary and Evangelist in Ala.  
 Olson, S., Velve, Sawyer, Caughey and Highland, No. Dak.  
 Parks, William U., Spearfish, So. Dak.  
 Perrin, David J., Springfield, So. Dak.  
 Petterson, Karl E., St. Cloud and Sauk Rapids, Minn.  
 Pile, Francis, Spencer, Neb.  
 Powell, J. B., McHenry and Larrabee, No. Dak.  
 Reese, John B., Wessington Springs, So. Dak.  
 Reid, Matthew D., Compton, So. Cal.  
 Robbins, Anson H., Meckling, So. Dak.  
 Sandlin, Nelson A., Bear Creek and Warrior District, Ala.  
 Sattler, Ferdinand, South Milwaukee, Ws.  
 Schaefer, John, Curtiss, Wis.  
 Shull, Gilbert L., Crawford, Neb.  
 Simmons, Daniel A., Bonifay, Westville, Caryville and Crestview, Fla.  
 Smith, Alexander D., Graceville, Minn.



Smith, Green N., Sibley District and South Ga.	Walton, James A., Velva, No. Dak.
Snow, Walter A., Minneapolis, Minn.	Warner, Alexander C., Green River, Wyo.
Snowden, Frank R., Waterville, Minn.	Watt, James C., Niagara, No. Dak.
Spannwick, Thomas W., Howard and Wau- bay, So. Dak.	Wells, Charles W., Roy, Wash.
Squire, Guy P., Wessington Springs, So. Dak.	Wells, S. B., Wyndmere, Dexter and Dele- mere, No. Dak.
Swahn, Carl J., Sauk Rapids and Cable, Minn.	Wiley, Horace S., Hillsboro, No. Dak.
Swartout, Edgar P., Lebanon and Lebanon Springs, So. Dak.	Woodruff, Paul G., West Fla.
Taggart, George A., Portland, Ore.	Woodworth, Arthur V., Manvel, No. Dak.
Thomsen, Ludwig, Lello, Utah.	Wrbitzky, Edmund, St. Louis, Mo.
	Wright, Reuben B., Boise, Idaho.
	Wyatt, Charles, Clark, So. Dak.
	Young, William E., Kalama, Wash.

## RECEIPTS

SEPTEMBER, 1902

For account of receipts by State Auxiliary Societies, see pages 36 to 37

MAINE—\$1,529.00.		CONNECTICUT—\$3,972.99; of	
Maine Missionary Society, by		which legacies, \$1,470.41.	
W. P. Hubbard, Treas....	1,500 00	Miss. Soc. of Conn., by Rev.	
Biddeford, Second, by E. H.		J. S. Ives.	
Goldthwaite .....	12 00	For Salaries of Western	
Skowhegan, Woman's Miss.		Supts. ....	675 00
Soc., by Mrs. L. W. Weston	17 00	Boardman, Maryland Union	
		S. S., by O. W. Hoyt.....	2 61
NEW HAMPSHIRE—\$252.05;		Bristol, First, by H. E. Gar-	
of which legacy, \$250.00.		rett, for Salary Fund.....	25 52
Hanover, Estate of Mrs. Su-		Cheshire, Estate of Henry	
san A. Brown, by C. P.		Gaylord, by G. Keeler, Adm.	1,100 49
Chase, Treas. ....	250 00	Colebrook, by Rev. W. Hedges	17 00
Keene, A Friend in First Ch..	1 00	East Haven, by Mrs. W. S.	
South Seabrook, S. S., by H.		Coker .....	28 50
C. Seamans .....	1 05	Gilead, by A. W. Hutchinson	17 50
		Greenwich, Stillson Benev.	
VERMONT—\$302.68; of which		Soc., Second Ch., by Miss C.	
legacy, \$283.28.		M. Mead, to const. Mrs. R.	
North Pomfret, by S. H. War-		M. Wilcox, Mrs. B. F. Mead,	
ren .....	5 00	Mrs. E. B. Mead, Mrs. W. A.	
Springfield, Estate of Fred-		Stephens, Mrs. J. E. Russell,	
erick Parks, by Rev. L. H.		Miss L. M. Bruchholz, Mrs.	
Cobb .....	283 28	W. M. Ritch and Mrs. C.	
Waterbury, by C. Wells.....	14 40	Downing L. Ms.....	465 00
		Hartford, In memory of M.	
MASSACHUSETTS—\$4,789.54;		C. H. ....	500 00
of which legacies, \$3,339.44.		G. G. Williams .....	500 00
Mass. Home Miss. Soc., by		New Britain, South Ch. S. S.,	
Rev. E. B. Palmer, Treas...	500 00	by E. H. Case.....	13 50
Colerain, by E. L. Brownell..	7 40	Newtown, by G. F. Duncombe	3 00
East Falmouth, Dea. W. W.		New Preston Village, by Rev.	
Eldredge .....	5 00	D. Burnham .....	104 20
Greenfield, Estate of R. W.		Oxford, by R. B. Limburner.	11 00
Cook, by H. W. Hubbard,		Roxbury, Estate of John T.	
Trustee .....	31 94	Bronson, by George W. Hurl-	
Lynn, K. Harris.....	1 00	burt, Adm.....	369 92
North Andover, Mrs. C. E.		Salisbury, W. B. H. M., by	
Robinson .....	1 00	Mrs. L. Warner.....	13 20
Petersham, Y. P. S. C. E., by		Sherman, Y. P. S. C. E., spe-	
E. B. Dawes .....	10 00	cial .....	5 00
Salem, Tabernacle, by C. R.		Somersville, by W. H. Billings	9 00
Washburn .....	35 70	Stratford, by S. A. Talbot...	29 75
Springfield, A Friend.....	500 00	Winchester, by H. M. Starks	15 00
Worcester, Estate of Albert		Windsor, First, by S. H.	
Curtis .....	3,307 50	Barber .....	35 40
Woman's H. M. Assoc., Miss L.		Woman's H. M. Union,	
D. White, Treas.		Mrs. W. W. Jacobs, Treas.	
For Salary Fund.....	340 00	For Salary Fund.	
Quincy Point, to const.		Ellsworth, Aux. by	
Mrs. T. B. Pollard a L. M.	50 00	Miss. E. C. Dun-	
		bar .....	\$8 40
RHODE ISLAND—\$27.49.		Hanover, Woman's	
Woonsocket, Globe Ch., by L.		Homeland Mission	
E. Taylor .....	27 49	Circle, by Mrs. H.	
		M. Brady.....	4 00



Plainville, Aux., by Mrs. C. E. Blakes- lee .....	15 00		
Pomfret, by Miss O. Mathewson .....	5 00	32 40	
<b>NEW YORK—\$381.75.</b>			
Angola, A. H. Ames.....	5 00		
Brooklyn, C. L. Kamp.....	8 00		
East Bloomfield, First, by H. S. McGlashan .....	12 63		
Fairport, by Mrs. M. Olney..	18 60		
New York City, Trinity, by R. A. Turner .....	10 00		
Orient, by C. B. King.....	25 78		
Sayville, by W. Green.....	32 53		
Walton, S. S., by A. B. Kings- bury .....	25 00		
<b>Woman's H. M. Union, Mrs. J. J. Pear- sall, Treas.</b>			
Canandalgua, for Salary Fund.....	\$131 82		
Clifton Springs, Mrs. A. G. W.....	5 00		
Gloversville, L. B. S.	15 39		
Lockport, S. S. of the First, special.....	6 00		
Mount Vernon.....	6 00		
New Haven, C. E. S.	5 00		
A Friend.....	15 00		
New York, Broadway Tabernacle S. W. W.....	10 00		
Oxford, C. E. S.....	5 00		
Sherburne .....	40 00		
Syracuse, Good Will Int. C. E. S.....	5 00		
<b>NEW JERSEY—\$47.00.</b>			
Cedar Grove, Union Ch., by E. O. Wettyn.....	9 00		
Dover, Bethlehem Scand. Ch., by Rev. J. A. Dahlgren....	2 00		
Little Ferry, German Ch., by Rev. W. F. Barny.....	8 00		
River Edge, First, by J. Willis, to const. Rev. H. W. Bal- ton a L. M. for work in Cuba .....	28 00		
<b>PENNSYLVANIA—\$11.20.</b>			
Johnstown, First, by Rev. H. Davies .....	6 45		
Neath, by D. Davis.....	4 75		
<b>GEORGIA—\$8.00.</b>			
Columbus, First, by Rev. J. T. Farr .....	2 00		
Duluth, Mission, by Rev. W. F. Brewer.....	2 00		
Fort Valley, by Rev. A. W. Hutchins .....	4 00		
<b>ALABAMA—\$5.50.</b>			
Received by Rev. A. T. Clarke, Shelby Ch. of the Covenant Bear Creek and Warrior Dis- trict, by Rev. N. A. Sandlin	2 05		
<b>LOUISIANA—\$6.37.</b>			
Hammond, by D. H. Mathews	6 37		
<b>FLORIDA—\$6.80.</b>			
Bonifay, Westville and Crest- view, by Rev. D. A. Sim- mons .....	2 30		
Cottondale, County Line Ch. ChIPLEY, Shiloh Ch. and Wrights, Union Grove Ch., by Rev. S. B. Judah.....	1 00		
Ormond, add'l, by E. W. But- ler .....	3 50		
<b>TEXAS—\$1.25.</b>			
Tyler, First, by Rev. J. C. Calhoun .....	1 25		
<b>OKLAHOMA—\$19.10.</b>			
Cashion, 50 cts.; Dill City, \$1.10, and Vittum, \$1.00, by Rev. J. G. Lange.....	2 60		
Deer Creek, by Rev. F. Peyton Carrier, by Rev. J. M. Lewis..	5 00		
Perkins, First, by Rev. C. J. Rives .....	2 50		
<b>NEW MEXICO—\$13.00.</b>			
Albuquerque, First, by Rev. W. J. Marsh .....	13 00		
<b>TENNESSEE—\$9.50.</b>			
Woman's Missionary Union, Mrs. J. C. Napier, Treas..	9 50		
<b>INDIANA—\$30.00.</b>			
Woman's H. M. Union, Mrs. A. A. Davis, Treas. Indianapolis, Trinity Ch...	30 00		
<b>ILLINOIS—\$9.00.</b>			
Bartlett, C. E. Soc., by M. D. Schultz .....	9 00		
<b>MISSOURI—\$38.99.</b>			
Carthage, Germans, by Rev. P. Burkhardt .....	1 90		
Kansas City, Ivanhoe Park S. C. E., by L. Bushnell..	3 00		
Kansas City, Ivanhoe Park Ch., by Rev. C. W. Backus	5 00		
Sedalia, C. E. Soc. of the First, by Miss E. McCluney	5 00		
Springfield, Pilgrim Ch., by Rev. J. Brereton.....	10 50		
Thayer, by Rev. L. V. Scher- merhorn .....	11 00		
Valley Park, by G. D. Castra	2 59		
<b>WISCONSIN—\$22.50.</b>			
Clear Lake, Swedish Ch., by Rev. L. G. Lance.....	2 00		
Clintonville, Scand. Ch., by Rev. F. O. Andersen.....	5 50		
Merrill, Emanuel Scand. Ch., by Rev. O. F. Koch.....	4 00		
South Milwaukee, German Ch., by Rev. F. Sattler.....	11 00		
<b>IOWA—\$137.26.</b>			
Iowa H. M. Soc. by J. H. Mer- rill, Treas.....	96 61		
Dubuque, C. Williams, by W. C. Chamberlain .....	10 00		
Kalo, by J. L. Findlay.....	30 65		
<b>MINNESOTA—\$845.24.</b>			
Received by Rev. G. R. Mer- rill, D.D. Minneapolis, Pilgrim Ch., add'l.....	\$25 25		
Plymouth Ch.....	65 38		
Granada, First, by Rev. C. E. Nelson .....	2 65		
Mazeppa, by Rev. F. P. Fergu- son .....	10 00		

Minneapolis, Forest Heights Ch., by W. V. Haight...	3 92
Lowry Hill, by D. D. Webster .....	19 45
Scands., by Rev. J. F. Okerstein .....	2 32
Monticello, by Rev. E. P. Crane .....	5 00
Pellcan Rapids, by Rev. H. O. Hammond .....	3 10
St. Paul, People's German Ch., by Rev. G. E. Lohr...	3 45
South Park Ch., by Rev. J. H. B. Smith.....	23 00
Winona, Scand. Ch., by Rev. B. B. Sather.....	1 00

Woman's H. M. Union, Mrs. A. W. Norton, Treas.	
Audubon .....	\$1 50
Austin, Salary Fund .....	9 30
Belgrade .....	2 50
Cream .....	4 55
Duluth, Pilgrim, Salary Fund .....	10 00
Pilgrim, S. S. ....	8 25
Excelsior, Salary Fund .....	6 00
Faribault, Salary Fund .....	6 00
Fairmont, Salary Fund .....	10 00
Freeborn .....	7 21
Y. P. S. C. E. ....	79
Glencoe .....	12 00
Hawley .....	3 50
Hutchinson .....	1 50
Y. P. S. C. E. ....	8 00
Lake City .....	20 00
Little Falls .....	15 00
Minneapolis, Rob- binsdale .....	10 00
Pilgrim .....	25 00
Open Door .....	14 50
S. S. ....	4 00
First, Unity Club, of which for Salary Fund, \$2.75 .....	74 95
Jr. League, for Salary Fund .....	4 51
Plymouth .....	20 00
Lowry Hill .....	34 00
Fifth Avenue, of which for Salary Fund, \$5 .....	20 00
Lyndale .....	25 00
Vine .....	1 00
Jr. C. E. ....	2 50
Forest Heights, for Salary Fund...	30 00
St. Louis Park .....	5 00
Mapleton .....	6 00
Marshall .....	32 44
Moorhead .....	10 00
Morris, Y. P. S. C. E. ....	23 00
Ortonville .....	5 00
Plainview .....	15 00
Y. P. S. C. E. ....	3 00
St. Paul, St. Anthony Park, Primary S. S., for Salary Fund .....	2 00
Plymouth S. S., for Salary Fund...	3 82
Olivet, S. S., for Salary Fund...	6 16
Pacific .....	10 00
Union Avenue....	8 00

Merriam Park, Oll- vet .....	17 61
St. Anthony Park .....	8 55
Sherburne, Y. P. S. C. E., for Salary Fund .....	5 00
Stillwater .....	5 00
Spring Valley .....	20 23
Stewartville, for Sal- ary Fund .....	10 00
Wadena .....	2 25
Waseca .....	6 85
Y. P. S. C. E. ....	2 50
Jr. C. E. ....	1 00
Winona, First.....	75 00
Zumbrota .....	20 75
	695 72
Less expenses ..	15 00

680 72

## KANSAS—\$5.00.

Fredonia, A Friend.....	5 00
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## NEBRASKA—\$68.79.

Received by H. A. Snow, Treas.	
Beatrice .....	\$ 5 00
Eureka .....	4 28
Friend .....	10 00
Grafton .....	5 90
Kramer, German Ch. ....	5 00
	30 18
Danbury, by Rev. H. C. Hal- bersleben .....	3 00
Ft. Calhoun, by Rev. K. J. Cardy .....	1 25
Havelock, First, by Rev. R. W. Burton .....	5 00
Indianola, by T. Duncan...	8 52
Keystone, Ogallala, by H. H. Rhule .....	2 00
Lincoln, by Rev. J. E. Swan- sen .....	2 00
Salem, German Ch., by Rev. A. Suffa .....	2 04
Superior, German Ch., by Rev. M. E. Evers, D. D. ....	6 30
Wahoo, by Rev. J. B. Stock- ling .....	8 50

## NORTH DAKOTA—\$46.40.

Received by Rev. G. J. Powell, No. Dak.:	
Melville .....	\$3 33
Sykeston, C. E. Soc.:	5 00
	8 33

## Woman's H. M. Union, Mrs. J. M. Fisher, Treas.:

Amenla, W. C. T. U. ....	\$5 00
Carrington .....	5 50
Cooperstown .....	7 20
Harwood .....	6 00
Hesper .....	1 87
Jamestown, Y. P. S. C. E. ....	5 00
Jamestown Jr. Y. P. S. C. E. ....	50
Niagara .....	5 00
Sykeston .....	2 00

38 07

## SOUTH DAKOTA—\$6.75.

Lake Preston, by Rev. C. H. Drehsbach .....	1 75
Winfred, by Rev. J. Alderson.	5 00

## COLORADO—\$82.25.

Amethyst, by Rev. W. C. Veazie	12 00
Beulah, Mrs. G. Johnston	4 00
Cortez, by Rev. W. C. Veazie	5 00
Denver, W. H. M. Union, Buena Vista:	
W. H. M. Soc.	25 00
Julesburg, First, by Rev. M. M. Everly	5 00
Platte Valley, S. S., by Rev. H. C. Stover	6 25
Telluride, First, by Rev. W. S. Hunt	25 00

## MONTANA—\$16.30.

Woman's Home Missionary Union, Mrs. W. S. Bell, Treas.:	
Red Lodge	16 30

## UTAH—\$9.00.

Woman's Missionary Union, Miss A. Baker, Treas.	\$5 00
Salt Lake, Phillips Ch.	4 00
	9 00

## IDAHO—\$27.50.

New Plymouth, Plymouth Ch., by Rev. W. L. Strange	15 00
Woman's Missionary Union, Mrs. G. W. Derr, Treas.:	
Bolse	\$8 50
Mountain Home	4 00
	12 50

## CALIFORNIA—\$174.40.

Received by Rev. J. L. Malle, Los Angeles, First	64 45
Bakersfield, by Rev. E. E. Andrew	1 05
Los Angeles, Spanish, by Rev. A. B. Case	52 45
Paso Robles, Plymouth Ch., L. F. W. Reid	5 00

Riverside, First, by C. W. Derby	50 00
Ventura, by Mrs. L. D. Fowler	1 45

## OREGON—\$80.24.

Received by Rev. C. F. Clapp, Hillsboro	5 00
Oswego, \$4.50; Sylvan, \$1.21; and Willsburg, \$10.37; by Rev. D. B. Gray	16 14
Portland, German Ch., by Rev. J. Fath	8 50
Stafford, German Ch., by Rev. M. E. Eversz, D. D.	14 00

## Woman's H. M. Union, Mrs. C. F.

Clapp, Treas.	\$10 70
Hood River	5 00
Portland, First	20 90
	36 60

## WASHINGTON—\$25.00.

Columbia City, by Rev. E. D. Weage	5 50
Kalama, First, by Rev. W. E. Young	1 00
North Yakima, \$2.50; Forest Grove, by Rev. E. W. Dixon, \$1.00; by Rev. H. P. James	3 50
Snohomish, First, by Rev. C. L. Mears	8 00
Tekoa, First, by Rev. W. H. Atcheson	2 00
White Salmon, Bethel Ch., by Rev. U. S. Drake	5 00

## September Receipts:

Contributions	\$7,664 71
Legacies	5,343 13
	\$13,007 84
Interest	151 00
Home Missionary	17 15
Literature	32
	\$13,176 31

## DONATIONS IN CLOTHING, ETC.

*Reported at the National Office in September, 1902*

Concord, N. H., Ladies' Social Soc. of First Ch., by Mrs. Alfred L. Sanborn, box	\$135 00
Glen Ridge, N. J., by Sable P. Fabriskie, seven barrels and box	269 46
Hollis, N. H., Ladies' Reading and Charitable Soc., by Mrs. M. J. Powers, box	70 00
Ivoryton, Conn., L. H. M. S., by Mrs. H. M. Comstock, barrel	
Lyme, N. H., Benevolent Soc., by Mrs. W. S. Balch, box	92 00
New York City, Mrs. Alex. H. Clapp, three packages	
Paris, Texas, Mrs. Luther Rees, box	42 00
Simsbury, Conn., L. H. M. S., by Mrs. A. J. Holcomb, box	80 00
Warsaw, N. Y., W. H. M. S., by Mary D. Jenks, barrel	80 00
Wellsville, N. Y., W. H. M. U. of First Ch., by Mrs. John T. Tuthill, box	135 88
	\$904 34

*Received and reported at the rooms of the Woman's Home Missionary Association, Boston, from August 1 to October 1, 1902. MISS L. L. SHERMAN, Secretary.*

Amesbury, Main St. Ch. Aux., by Miss Carrie M. Allen, carriage	\$150 00
Chicopee Falls, Aux., by Mrs. Bertha C. Flint, 2 boxes (books, \$75 00)	185 00
Greenfield, Second Ch. Aux., by Mrs. F. G. Davis, 2 boxes	256 58
Peabody, Aux., by Miss Mary E. Trask, 2 barrels	81 31
Providence, Union Ch., Aux., by Mrs. Wm. Knight, box	44 50

Westboro, Aux., by Miss E. W. Newcomb, barrel.....	90 00	West Newton, Aux., by Miss E. A. Eager, barrel.....	53 40
Westboro, Aux., by Miss E. W. Newcomb, barrel.....	70 00	West Newton, Aux., by Miss E. A. Eager, barrel.....	47 86
West Newton, Aux., by Miss E. A. Eager, barrel.....	80 72		<hr/> \$1,059 37

## AUXILIARY STATE RECEIPTS

## MASSACHUSETTS HOME MISSIONARY SOCIETY

*Receipts in September, 1902. THE REV. EDWIN B. PALMER, Treasurer*

Ablington, First, by J. T. Richmond.....	\$13 82	Pepperell, by Geo. H. Shattuck..	22 43
Andover, Ballardvale, C. E. Soc., by Rev. E. Smith.....	11 79	Plymouth, Manomeh, by Mrs. David Clark.....	10 00
Boston, Italians, by Rev. H. Rivole.....	10 00	Princeton, by Edgar H. Grout..	62 41
Boxford, West, by Rev. C. L. Hubbard.....	8 29	Reed Dwight, fund, Income of Sandisfield, First, by Mrs. S. J. Hawley.....	127 50
Braintree, First, by A. H. Cobb.	3 48	Wakefield, by W. P. Preston...	4 50
Brockton, Wendell Ave., by A. H. Jackson.....	4 60	Wall, fund, Income of.....	22 70
Chesterfield, by Rev. H. E. Thygeson.....	11 32	Walpole, Orth., by S. E. Bentley	70 00
Cummington, Vill., by G. W. Gullford.....	8 75	Waltham, Trin., by T. W. Temple	28 86
Dover, by A. F. Smith.....	12 00	Washington, Est. of Lovina Ayres, by A. B. Pomeroy, ex'r	38 06
Falmouth, First, by O. F. Hitch.	32 00	West Tisbury, by U. B. Mayhew	176 96
Finns, by Rev. A. Groop.....	10 45	Whately, by Chas. H. Waite, to const. C. H. Waite and Geo. B. McClellan L. M.'s.....	23 31
Finns, by Rev. K. F. Henrikson.	7 85	Winchester, First, by F. E. Rowe	61 00
Framingham, Plymouth, by John H. Temple.....	16 50	Winchester, First, by "O".....	100 00
Freetown, Assonet, by G. M. Nichols.....	5 18	Worcester, Plymouth, by F. W. Chase.....	40 00
Holliston, Anon.....	2 00		52 72
Lawrence, Swedes, by Rev. E. Holmblad.....	8 80	Woman's Home Miss. Association by Miss Lizzie D. White, Treas.:.....	
Ludlow, Union, by R. M. Morse.	36 65	Grant for arrears of expenses of Miss J. Juneke.....	\$18 95
Lunenburg, by E. S. Francis....	2 00	Grant for introduction of Miss M. Truhlar to her work among Poles in Mass.....	\$15 00
Malden, Maplewood, Swedes, by Rev. E. Holmblad.....	5 00		33 95
Medway, Est. of Eunice Clark, by J. F. Fiske, Trustee.....	614 00		<hr/> \$5,256 81
North Adams, by D. A. Anderson	45 00	Home Missionary....	1 25
Norwegians, by Rev. C. M. Jacobson.....	1 93		<hr/> \$5,258 06
Palmer, Est. of Harvey Carey, by R. W. Ellis.....	3,500 00		
Peabody, Second, by Mary Tudbury.....	11 00		

## THE MISSIONARY SOCIETY OF CONNECTICUT

*Contributions in September, 1902. WARD W. JACOBS, Treasurer, Hartford.*

Bolton, by Adelia N. Loomis...	\$6 23	Southport, by S. W. Sherwood..	51 73
Bristol, First, by H. E. Garrett.	7 84	Stonington, Second, by Charles T. Stanton.....	20 10
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			142 34
			\$281 26

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St. Joseph Y. P. S. C. E.....	5 00		
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Calumet, L. M. S.....	10 00		\$156 74
Detroit, Fort St. L. M. S.	3 00		
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Olivet, L. B. S.....	23 09		
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# LITERATURE

ISSUED BY THE

## Congregational Home Missionary Society

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The Home Missionary, monthly, fifty cents a year.  
 Congregational Work, monthly, except July and August, ten cents a year.  
 The Annual Report, issued in July.

### CHIEFLY HISTORICAL

Origin and Work of the C. H. M. S.  
 Work and Claims of C. H. M. S., Dr. S. H. Virgin.  
 Genesis of Congregational Home Missions, Secretary Clark.  
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### DIAMOND JUBILEE LITERATURE

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 How Johnnie Anderson Won the Prize, Story of a Deaf and Dumb Boy.

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 The Ranch, the Mine and the Lumber Camp.  
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 Responsive and Concert Exercises. "Our Land for Christ," "What is That in Thine Hand?" "Thank Offering Service," "The Soldier," "Our Articles of Faith," "Our King," "The Christian Givers' Creed."

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 A Basket Secretary.  
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 Aunt Polly's Endeavor.  
 The Alphabetical Roll-Call.  
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 Mrs. Hunnewell's Fund.  
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 Plea for Home Missions in Three Words

*The complete verbatim report of Addresses at the Annual Meeting, June, 1902, at Syracuse, a valuable series, exhibiting the present aspect of the home field, will be forwarded upon request to any applicant.*

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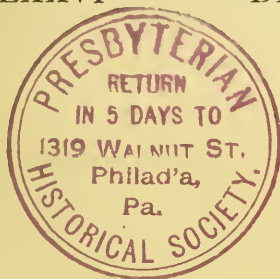
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# The Home Missionary

Vol. LXXVI

DECEMBER, 1902

No. 2



Taking South Dakota for Christ  
(Illustrated)

Ohio and Home Missions, Past and Present  
(Illustrated)

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street



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## The Home Missionary

is published monthly. Subscription price fifty cents a year, postage paid.

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# The Home Missionary

VOL. LXXVI

DECEMBER, 1902

No. 2

## EDITORIAL NOTES

AN inquiry has reached us as to the full meaning of words occasionally occurring in our monthly acknowledgments of contributions—"for Salary Fund." It is not at all any official salaries, but solely for the support of sundry home missionaries, and indicates the interest taken in the work which these are doing.

SEVERAL persons have recently inquired whether the value of the box or barrel of supplies that is sent to many a home missionary family is deducted from the missionary's salary, or, in other words, is reckoned as a portion of the stipulated payment. We fear that some may have this impression who have made no such inquiry, and we would have the fact made known as widely as the erroneous impression has been diffused, that not only has no single instance of such a reckoning occurred, but that, so far as we know, it has never even been thought of as a proper thing to do.

NOTWITHSTANDING the various privations and exposures to trying weather that are incident to home missionary work in many a field, it is remarkable how rarely mention is made of any illness of the worker. Doubtless there is many a case that goes unreported, as not worth mentioning by a seasoned soldier. But, judging from the returns, one would say that home missionary life is quite as healthful as that of city pastors.

OF all the evangelical literature in the world three-fourths is said to be in the English language, a fact which marks the English-speaking peoples as specially called to the missionary duty of carriers of the Gospel light throughout the world.

THE new order of things introduced at our last Annual Meeting, whereby the associated churches have the means of exerting a direct and immediate influence in the affairs of this Society, seems to meet with a gratifying appreciation. During the past month returns have been received from four more of the State organizations, as follows:

The General Conference of Maine, at its annual meeting in September, elected its representatives in the membership of the Congregational Home Missionary Society, as provided by the recent amendment to the Constitution. The list is as follows:

For one year—The Rev. Charles Harbutt, Galen C. Moses. For two years—The Rev. Charles A. Moore, John E. Warren. For three

years—The Rev. Rollin T. Hack, Professor Henry L. Chapman, the Hon. E. R. Burpee.

Meeting in October, the Montana Association elected for the same purpose the following list:

For one year—The Rev. Joseph A. Barnes. For two years—Thomas E. Goodwin. For three years—The Rev. W. Chester Ferris.

Also the General Association of California elected in October this list of representatives:

For one year—The Rev. L. H. Frary. For two years—President George A. Gates. For three years—George W. Marston and S. H. Herrick.

By the Nebraska Association at its October meeting the following list was elected:

For one year—The Rev. George Scott, Fred. M. Weitzel. For two years—President D. B. Perry, the Rev. C. W. Preston. For three years—The Revs. H. A. French, H. C. Herring.

THE Church Federation movement is steadily advancing under the energetic direction of the Rev. E. B. Sanford, D.D., National Field Secretary. The Federation of Churches and Christian Workers of the State of Nebraska was organized the last week of October by the unanimous action of a convention composed of delegates representing various denominational bodies. Similar delegated conventions are to meet in Wisconsin, Michigan and Illinois before Christmas. The annual convention of the Disciples of Christ at Omaha recently pledged support to the Federation. The principles of Federation are essential to prevent waste of money, and to secure denominational comity in home missionary work. These principles are certain to prevail ultimately. To hasten the time everyone will desire, who is unselfishly interested in promoting economy, effectiveness and fraternity in the home missionary fields.

THE General Assembly of the Presbyterian Church (North) received overtures from some twenty Presbyteries, asking for the designation of Thanksgiving week as a time for special gifts to missionary work, and that all Presbyterians be recommended to devote to that object all their earnings or savings that week, above actual expenses. In response, the Committee on Systematic Benevolence commended "the principle" of this suggestion as "embodying and expressing the true spirit of Christian benevolence, believing that the faithful practice of this prin-

**A Benevolent  
Effort**

ciple on the part of every member in the church would tend very largely to the solution of some vexing difficulties."

The proposed effort has in view the raising of the largely increased amount asked for by the Boards. The result of it will be awaited with interest. Commendable as the effort is, it may be doubted whether it will be found as easy to introduce into general practice, or as productive of income to missionary treasuries, as the plan outlined in the November number of the HOME MISSIONARY under the title "System versus Spasm."

THE *Assembly Herald* reports a remarkably costly and also productive Bible, a Spanish Bible, the first brought into New Mexico.

It was in 1868. A man gave a yoke of oxen to go three hundred miles for it, and paid for it \$100. He used it effectively. Ten men were converted by reading it. When missionaries first went into the territory, they found these men and so formed the first church.

**A Notable Bible**

### GLEANINGS FROM OUR MAIL BAG

WHEN I realize that we are here in a town of 2,300 population, without a single regular church work beside our own, I say to my co-laborers, we must surely expect large things.

*Missouri.*

CAN anyone send me one hundred copies of some evangelistic hymn book? Large cardboards will do as well.

*Hastings, Oklahoma.*

I DROVE twenty-six miles one Saturday, when the thermometer stood at 110 degrees in the shade, to keep my Sunday appointment.

*Colorado.*

THE church being able to raise only \$400, I volunteered to raise \$200 with my hands at carpentry. I have already nearly done it.

*Minnesota.*

WE have been having a gracious revival right through the hot weather.

*Oklahoma.*

WHEN I see ministers taking a greater interest in grown people than in children, it wounds my heart.

*Wisconsin.*

I HAVE organized our men and women into an Improvement Club, which means getting some interested in one another. Though this is by some considered foreign to Christian work (!) I feel the need of it.

*California.*

WE have received twenty-nine into this little church since February, an increase of nearly 55 per cent.

*Colorado.*

THE pastor's training class, which prepares boys and girls for membership and for public service in the church, is composed of eighteen boys and girls between the ages of twelve and eighteen. This is in "a mining camp."  
*Idaho.*

TRAVELING twenty-five miles to hold a service and finding that everybody had stayed at home tests a philosophic temper.  
*Nebraska.*

THE French Creole work is very promising. The Indian work still flourishes. They give liberally out of their small earnings; all give—men, women and children.  
*Louisiana.*

OUR work at the convict camp is blessed of God. Some of the men converted are standing very true.  
*Texas.*

AT Loveland nine services were held. The result is a new church, for which about \$1,400 was collected in that community. It will cost, with the lots, about \$4,000.  
*Colorado.*

SEVERAL of our people propose for this winter the establishment of a hall or entertainment room where men may find shelter and warmth and music without the curse of the drink.  
*Maryland.*

Mr. ———, of Brooklyn, N. Y., has blessed me many times by sending me his pictorial magazines, the *Outlook*, *Congregationalist*, and other papers. I need Christian papers to circulate in the town more than any other one thing. But people will not subscribe for them, and preachers cannot afford to.  
*Wyoming.*

A NUMBER of our Southern churches report revivals, protracted meetings and conversions.

SCORES of churches in all parts report grave hindrances to their work caused by Sunday baseball.

## From Our Various Fields

### IN THE CENTER OF THE STRIKE

The work of our church has been considerably retarded during the last three months on account of the coal strike in this region. We had hopes of doing good work, but many of our people had to go away; no collections were made, and the little surplus in the bank was soon used up. For the two past months the pastor has given his services free, the church granting him the privilege of supplying in neighboring churches as opportunities presented themselves. Repairs had to be made on the church; the men volunteering to do the work, as well as picking a few tons of coal for the church.

Within a couple of months, possibly, the church will be on its feet



again, and the work will go on as usual. Several have expressed a desire to unite with the church at the next communion.

A Society of Christian Endeavor was organized last week and promises to be an interesting feature of our work this coming winter. The Sabbath School is in a flourishing condition. The children generally attend all the services of the church, and provision is made for them in the services. Harmony prevails and everyone seems eager to work. The outlook appears to be hopeful at present, since the termination of the strike. The prayer meetings are among the best and most hopeful of our meetings. No church has suffered more than this, in the center of extreme violence.

*Pennsylvania.*

### EXPERIENCES IN CUBA

The people are poorer this year than last. It seems so sad in an island where nature is so bountiful.

I think the secret of so much hatred, if there be such, against us, is the contrast they find in their financial conditions before and after the war. It seems to have been the general idea, "Now the Americans are coming, Cuba will be an Eden. But here we are worse and worse." There are many millstones such as those "two women" used in Bible times, I suppose. It is common to see people buying two or three ears of corn. This they grind for their food. Corn is always counted when sold, as we count eggs. A lady and her daughter called a few nights ago who had been cited as a helper, but who has never attended our services. She told how during the war "in the zones of cultivation" around the small protected towns, the corn was the most fruitful they had ever known. The whole tenor of the conversation seemed to be that the times were so good before they knew of any Americans.

I think more progress has been made in getting our real aim into the minds of the people. The same lady said: "I believe in Mary. Your religion is for those who think; we don't think much." I have scattered some tracts: "What Do Protestants Believe?" and "The Religion of Money." Our Spanish friend says he likes the latter tract much; that it tells the truth about indulgences and utter heartless commerce in souls. He said: "Had I known you were Protestants I never would have visited you. I saw 'Congregational' on your card, and came, thinking it was a different thing. But now I see that what I have been taught about you is a lie." I impressed on his mind all I could the idea that the first protest came from *within* the church, by a monk, who loved the church and tried to purify it. When one is care-

fully watching the action of the Divine Spirit on the heart and mind of a soul one is loath to speak of it. It seems a kind of sacrilege. One is afraid to approach the soul directly; one prefers to keep vigil until the Spirit has so fastened conviction that one may safely approach.

I am even daring to believe that our Spanish friend, so faithful and true, whose name is in the praise of all Cubans and Spaniards, who misses no service, who, when away from duty at all, is in our home, who has stood the sneers thus far, who has read many of our tracts and the "Pilgrim's Progress" in Spanish, can hardly keep from coming to the full light and cheer of discipleship. He often recites the litany in Latin; he knows the catechism by heart. In his home in Spain every night, he tells me, some member of the family takes up "the Christian Doctrine," as it is called, and the rest of the family answer the questions.

A few days ago a man in jail sent for me three times before I reached him. I made some inquiries to see if I would be expected to go bail for him. I found a Cuban who claimed to be a naturalized citizen. He said: "There are thirty-three of us running lotteries here; we have all been paying a bribe to the Chief of Police for permission to run our business. I have been paying \$30 per month. I refused to pay more, so I am here; all the rest are free." I looked at him steadily without saying anything. He said with a smile: "I know I am guilty, but so are the Mayor, the Chief of Police, and the Judge. I have been put here as a vagrant, when I am a taxpayer." My only reason for citing this is to show our condition. Say there are thirty lotteries; say \$20 per month is the average bribe; \$600 per month goes to defy law and order to the men sworn to maintain it! The man had only papers to show his declared intentions to become a citizen. I had as little to do with him as I could. Yet I saw what I could not otherwise have seen. It was a shame for our Government to think of leaving the island in less than ten or fifteen years.

A father, a widower with nine children, the youngest apparently five years old, the oldest about nineteen, lives in our block and visits us frequently. Eight of his children and himself are members of our Sunday school. He is a Spaniard. He says: "One receives ideas at every one of your services. I like them; our services are in Latin; we receive nothing." He has read a dozen tracts or more, and says they are good logic; but, "once a Moor, never a Christian." I explained that our mission was not to proselyte but to bring men to God; to give light, not heat. He answered: "Light illuminates; heat burns and destroys."

Our English lessons serve as a strong lever to get at the people. I can study them and know their capacity in this way. Those who have come regularly have advanced finely. The work is hard, and more fatiguing than our services. But what am I here for but to drill, drill, and say the same thing the thousandth time.

One would have more hope of immediate success if there was some enthusiastic opposition to us.

*Guanajay.*

### IN THE FAR NORTH

We have by this time become accustomed to this rough though beautiful country, its peculiarities, its canned goods (for most of the food, vegetables and fruit, is shipped in cans), and the various odors which sometimes accompany the faithful ones to the house of the Lord. The greatness of this field is quite enough to overwhelm one at first. My parish contains about two thousand five hundred people gathered from all corners of the earth. To Americanize and Christianize these people, one-half of whom are foreign, is no small task. It is sometimes difficult for me to realize whether I am a home missionary or a foreign missionary. In our Sunday school there are represented about ten different languages, and it is interesting to note how rapidly the children learn to use the English.

The fourteen hundred men in the gold mines must work every Sunday, and sometimes the mothers forget that it is Sunday, and then give that as an excuse for not sending the children to Sunday school. On the whole the miners who have families, though, many of them are hard characters themselves, are anxious to have their children under religious influences, and our church along that line is fulfilling an important mission.

The American people on the island are on the whole an intelligent and energetic class of people, many of whom belong to churches in the States. They expect to return as soon as they have a little money. These do not always show the interest in church work that is becoming to a Christian, but on the contrary become very negligent of Christian duties. The common saying among them is, "I want to get all the money I can and get out." Many of these people who came years ago with this same thought in mind have gained comfortable fortunes, but while they are accumulating wealth they formed immoral habits, which have cost them their fortunes, and they are wrecks to-day.

While the Congregational church in Douglas has made no great showing for itself, it has indelibly written its influence on the town. While we still have ten saloons, a brewery, a dance hall, and houses of

shame, they are not as open as they once were. The community is beginning to look down on them, and even the miners prefer darkness to light in patronizing them. The stores and houses of business, which formerly knew no Sunday, with but few exceptions are closed on Sunday.

The resources of this country are not yet known. I believe that Alaska will some day be the home of millions. The coast climate is not so rough as in many of our States. The vast gold fields are as yet untouched, and only a little of the open country has been prospected. The fishing industry here is undoubtedly the finest in the world. There are vast coal fields yet untouched, and the United States agricultural stations have shown that the soil is rich and produces a great variety of grains, fruits and vegetables.

Our Congregational polity certainly has a work in Alaska. It is admitted here that it is better adapted to this cosmopolitan people than other denominations.

### THINGS TO COME

People have not come to realize the place of the minister and his proper support. Intellectually and religiously, their ideals for the most part are quite low. It will take years to create an atmosphere for better things, and a more intelligent, broader Christian life. Bigotry will give way to intelligence; sentiment to depth of character; coarse, loud methods to more refined and gentle methods. It will require patience on the part of the leader toward higher and better things and ways to lift the people to a purer and more intelligent world of thought and character. The country needs educated leaders. Not half educated men or men of no education. By such the standard cannot be raised. Such are dead weights. Sincere they may be, but a hindrance they are.

*Oklahoma.*

### LOSING' GROUND

Brethren! Why can't we get good men in Oklahoma, who will have patience with its newness, and wait for the appreciation of their service? We have lost church after church from neglect. It is disheartening to feel that we are losing ground in so many places because we haven't men to hold the work. We want men willing to be missionaries, to take hold of work where there are no leaders and little interest in Christian work; simply to fill out the need, and build churches and establish the brethren. We want men who will forego ease and luxury. This is a splendid country, and we are missing it by not having wherewith to build.

*Oklahoma.*

### SETTING THE FASHION

I have added to my hot weather congregations by inviting the men to come to church without coats; and to encourage them, have preached without coat or vest. It is no uncommon thing to see a dozen men in the services without coats or vests. *Oklahoma.*

### "A RELIGIO-EDUCATIONAL CAMPAIGN"

I have kept a constant "religio-educational" campaign for nearly eleven months; lecturing and preaching in ten counties, talking face to face with people in fully ten more, and have reached nearly all of the Alabama counties by "religio-educational" literature and letters. I have had many professional calls, too, that I could not accept for lack of time; almost every day was put in on these lines for a compensation that would not equal what I have been frequently paid in two weeks for like services elsewhere. Yet I cheerfully gave it. The past two weeks we have had a protracted meeting, a veritable "revival," under the five local pastors. Christians have been awakened to new life, almost without exception, and greatly blessed, and there were from twenty-five to thirty hopeful conversions. *Alabama.*

### A FOSTER MOTHER

About ten years ago, there lived in Kansas a family of six, consisting of father, mother, and four boys, the eldest seven, the youngest an infant in arms. When the youngest was a few days old the mother became insane. A widow then fifty-eight years of age, and in good circumstances, her own children married and doing well, went into this family, and with her own hands has worked and cared for them ever since, and is still doing so. The father ten years ago was a terrible drunkard. The family, with the good woman who has so kindly cared for them, live in the community now. The mother is still hopelessly insane, confined in the asylum. The father is now a deacon in our church, a good man. The boys are growing up respectable and honored, and this good woman, now sixty-eight years old (they all call her "auntie," though she is no kin to them), still clings to them in tenderest affection, and looks after their wants as carefully and lovingly as any mother could. She belongs to our church, conducts the Sunday school in the country, and holds religious services there every Sabbath. Her two daughters and sons-in-law visited her this summer, and wanted to take their mother, now old enough to retire to an easy restful life, to their own elegant homes, where she could live in ease and plenty, and she has enough of her own there; but, though it was a



great temptation, and her mother heart clung affectionately to her own children, yet she said, "What will these boys and their father do? God wants me here, and I will stay with them." Surely God has some precious jewels out in the rugged, rough, mountainous wild west.

*Kansas.*

### PARISH CALLS

The school district in which this church is located, the boundaries of which are my home charge, contains thirty-six square miles. In the month of June I visited every family in the parish, making my way on foot from house to house. Everywhere I was gladly welcomed. In many of the houses in the outlying portions of the charge I learned that I was the first minister of the Gospel to enter their doors.

*Washington.*

### THE FRUIT OF THE SPIRIT

The church at B—— was deeply stirred by a revival held in March of this year. During these meetings the membership almost doubled. The attitude of the entire community toward the church was changed. Now the church can easily be made the center of the community life. The people are interested in the Gospel message. Many of them have just been brought into the light in the past few months, and are eagerly awaiting more light as to their Christian duties and responsibilities. They were in need of Christian nurture, and hence most of the work of the summer has been given to building up the people in Christian faith and knowledge. Many wrong impressions, many half truths, many failures to observe Christian duties needed correction. The people were very open to the plain truths of God's Word, and sought in many ways to manifest a deeper Christian spirit in their relations one to another. They were very hearty in the support of the services; they entered enthusiastically upon plans for enlarging the church work, and co-operated with their pastor sympathetically and intelligently in making the church work more efficient and more essential to the community. They have been speaking of a church building, and in the near future steps may be taken to start such a building.

*Illinois*

### AS ST. PAUL DID

During the busy season with the people, I have improved the lax time in carpentering. I would much prefer to devote all of the time to the field, if it were a supporting one. This is largely a working

community, and it seems to be no offence that the pastor is not above working. Most of the work has been for the church people.

*Missouri.*

### FOR CHURCH AND STATE

We organized a Ministerial Association when the return of new men in the other churches made it possible, and a Law and Order League of one hundred citizens was also organized, of which the Ministerial Association is the Executive Committee.

The open Sunday saloons and gambling rooms were visited, and evidence for the courts was collected and preserved. Search warrants were sworn out for slot machines and other gambling devices, and these things were removed from the saloons and gaming establishments. When the Grand Jury met, large numbers of witnesses were summoned and twenty-seven indictments returned against saloons, gamblers, prostitutes and associates. The courts began immediately, and the results are so beneficial that a leading merchant declares that they will be felt for a quarter of a century.

I secured a fine lot for the church building, and also a parsonage lot, on a corner, provided that the parsonage be built at once. I drew all the plans for the church building and prepared all the preliminaries to the building. Our request for \$1,500 was granted by the Congregational Church Building Society, and some substantial people were received into the church.

*Indiana.*

### LEARNING TO GIVE

As to a missionary box, I do not know that one is now needed here but I think it possible that our little church at G—— could provide one for a needy neighborhood, if directions were given. We have about forty resident members here, but these are in my judgment of more than average means. The fact is, that with the abundant crops this year Nebraska is overflowing with wealth, and if her people could become in anywise as interested in God's Kingdom as they are in fine stock and big farms, our boards would not need to send us a penny, and we should be sending funds to you.

*Nebraska.*

### SPANISH MISSIONS

This year is seeing a remarkable increase in the Mexican population of the city, mainly by immigration from Mexico. Three years ago the Spanish-speaking people here probably did not much exceed 4,000, while now there must be upwards of 6,000. Among the newcomers are several Congregational families from the American Board Mission in Mexico.

The Mexican population of California is of a shifting character. There is constant liability that our Congregational converts in surrounding towns may drift to this commercial center. One such family plans soon to come. Without a Congregational home in Los Angeles much of our Spanish work in the State would be lost to the denomination.

Notwithstanding the presence of other Spanish missions in the city, both of which are doing excellent work, there is abundant opportunity and urgent need of a new mission. This is heartily conceded by our fellow workers of other denominations, who welcome our co-operation. There is here a larger Spanish-speaking population, practically untouched by the other missions, than is to be found in any of the now unoccupied Spanish centers of the State. It is also a field much more resembling a foreign field than anything we have hitherto undertaken on this coast. The peculiar need and opportunity are accompanied by peculiar difficulties.

We plan to establish the principal center of our mission in the heart of old Spanish Los Angeles, now known as "Sonora Town." God knows better than we to what He has called us here. We will trust and follow Him.

*California.*

### ALL THINGS TO ALL MEN

I went to call on a man who had his eye hurt by having a barley needle in it. I found him bolstered up in a chair suffering greatly. I cheered him up, but saw that I was not wanted. I noticed that he had not been shaved for some time, and I asked him how he would like to have me operate on his whiskers. He growled out an approval of the idea, so I got the razor and shaved him, and also shaved the back of his neck, and fixed him up in as nice shape as possible, and I was glad to see that he felt differently toward me. So I got a chance to preach to him. A man who called and found me working stated that he liked a preacher who could do something besides preach, and his family came out to church to see the man who had done that shaving. Bless the Lord! while I cleaned his face I could give him a prescription for cleaning his heart. That affair having been told and retold has won me some friendships, and got men out to church not there heretofore. I also hauled wheat from a threshing machine to town, and preached Christ while the wagon was loading, and six of the men turned out to church the next Sunday. I played a game of ball, and helped set up new McCormick binders with the same result. Good audiences greet me at all points. That is good, considering every-

thing. The singing helps to draw them in. There are no discouraging features worthy of mention except the financial side of the work, the expense of living being very heavy.

*North Dakota.*

### FEW BOOKS AND BIBLES

The need of good books out here is appalling. I find few homes with any books to speak of, and it is nothing uncommon to find homes without a book in the house, and very seldom it is that they read anything but a newspaper. Bibles are few and far between. One might presume from the above statements that the people are an ignorant class, but this is not true. I have found many college bred men and women who have settled here that are not able to buy books, and their children are in gross ignorance of God's Word. I met a little boy and asked him if he went to Sunday school. He said, he guessed he didn't know him, but that he liked to go to his Uncle Will's.

*North Dakota.*

### CHURCH AND FARM

Most, if not all, are engaged in paying back what was borrowed to save them alive during the "dry years." The signs so numerous a short time ago, "this place for sale," meant that we are tired of paying interest on what we borrowed to save our places during the drouth, and would gladly cut the work short by selling out. But I notice that these signs are gradually being removed, indicating that the worst is over, or, at least, they can begin to "see through." Another thing is also observable; these signs, "for sale," have been the most numerous among those who have not been associated with the church. If I am not mistaken, the sales that have occurred have not been among active Christians so much as among those who have not been sustained by the hopes furnished by the providence of God.

The incessant toil of our ranchers "from the break of day until the stars appear" have worked a partial dissociation of spirits, but this is now before us; and as an offset, it is proposed, with our full moons, to get together in the less formal and inexpensive preparations of a larger Social, not so much for what we can make in money as for what we can realize in a Christian fusion of fellow spirits.

The brief and transient pastorates that have preceded our own have not encouraged hope and expectation. It is with churches as with rented farms. The tenure of their occupation is sooner or later revealed in the want of "improvement."

*California.*

## TAKING SOUTH DAKOTA FOR CHRIST or, Caring for a State in its Infancy

BY THE REV. W. HERBERT THRALL, SUPERINTENDENT

In 1881, some students in an Eastern Theological Seminary read some such words by various men of acumen as these from Professor Phelps: "The next twenty years in the history of the Northwest will do more to determine the future of America than the following two hundred years." These students organized the Yale-Dakota Band. They corresponded with members, then living, of the Illinois Band, the Iowa Band and other home missionary bands, and read their



THE REV. DANFORTH B. NICHOLS  
Mission Hill, South Dakota. Ordained 1850

histories. The "fire burned in their bones" to go and do likewise. In June a Home Missionary Rally was held in the Opera House of Chicago to bid them "God speed." Some of those young men, when asked by the Home Missionary Superintendent where they would go, said: "Send me where I am most needed, where others won't go. If I had sought an easy field or desirable, I would have stayed in Connecticut." They met with discouragements. I well remember that the Chicago business man who entertained the member of the Band who spoke for

them in Chicago said to him: "Why do you go out to that wilderness? There are more men in one ward in Chicago than in all Dakota." A Boston lady in Park Street church asked that same young man: "How large a city is Dakota?"

The "twenty years" have gone by. Some of those young men are still in Dakota (the South Dakota part of it). They appreciate, as they could not when boys in Yale, that the crisis-age, the cradle-years in the life of a village, a city or county, a State, are years when life counts for much. They understand that what Mitchell, Chamberlain



and Yankton were then they are to-day. That a community, a State,



HOME OF A MISSION SUNDAY SCHOOL, South Dakota

has an individuality which clings to it as tenaciously as that of a man; that it is a serious matter simply to live in a new community. They understand that a young man's life may count for much in the days of the sod-house and the rough board shanty in determining the life of a nation for more than he himself can realize in the day of little things. But how to write a record, or how to illustrate this with data which will make it clear to others who have nothing but the printed page before them, is not an easy problem.

At times, in brief articles like these which are appearing in the HOME MISSIONARY, isolated facts may easily give the wrong impression of our home missionary field in its outreach; or make it seem as though the writer were making a case instead of writing history. Often the man who is in the midst of the battle is the last man to get a historian's true perspective. Some points of discouragement, some defeats, are all too evident to him; or else some victories, some present day encouragements, take too important a place in his mind. Yet any honest effort at fairness and trueness to facts cannot but be helpful when history is bristling with so many impressive data, some of which will inevitably live in to-morrow's writing up of our nation's history.

As Joseph Ward said in Chicago, in 1881: the first Dakota Band consisted of two, Joseph Ward and his wife, who came to Yankton in



LAKE HENRY CHURCH AND PARSONAGE, South Dakota

1868. No home missionary article on South Dakota, or the two Dakotas, would be of historical value without a paragraph on the history of the Yankton church, a history pregnant with self-sacrificing life, a personality throbbing with statesmanship and ecclesiastical generalship.

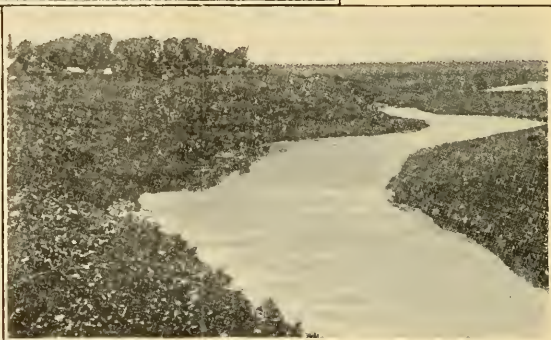
Dr. Ward said: "The immediate impulse for the organization of the Yankton church" \* \* \* "found its birth through the frequent

letters of Mrs.

Wheeler, a foreign missionary on the Euphrates, to her brother Judge Brookings, a resident of



SCENES IN REDFIELD,  
SOUTH DAKOTA



Yankton." The church was organized in April, 1868, with ten members, two years before any other Congregational church in the two Dakotas; seven months before the coming

of Joseph Ward from Andover Seminary, who was its pastor for fifteen years, and who afterwards became the founder and first president of Yankton, College.

The church remained a home missionary church for five years. In ten years' time it had 234 members. During its earliest and most

struggling years, the fifteen of Dr. Ward's pastorate, the contributions of the women's and children's missionary societies alone amounted to more than \$2,000. And the benevolences of the church and its large gifts to education and every good thing are written too large to be garnered into one sentence by any historian. It became "a mother of churches" in more senses than one, in those days when the father of the author of "In His Steps" was home missionary Superintendent and a member of this church. To illustrate: when a dearth of gifts from the East compelled the Superintendent to advise that a promising work in the Sioux Valley must be given up, the Yankton member



THE REV. AND MRS. L. E. CAMFIELD AND THEIR DAUGHTER, "FLOSSIE"

of the Home Missionary Board, Mr. Miner, pledged that church for the needed two hundred dollars, and the work was saved. Out of that field have ultimately sprung up two self-supporting fields and four churches, viz. Alcester, Gothland, Beresford and Pioneer.

But there is only one Yankton, and yet that is but one feature of South Dakota. Let us turn the kaleidoscope of home missions in this State and look at a field which in to-day's light, to a reader of the Year Book, may seem almost a failure—Henry.

The first church clerk, the Rev. G. W. Crater, now of Wheatland, Wyoming, writes that during the first year, 1880, services were held



CONGREGATIONAL CHURCH AND PARSONAGE  
MISSION HILL, SOUTH DAKOTA

at his house. The Year Book for 1902 reports but 23 members and 12 of those absent. There is no store; not even a blacksmith shop is there. The post office is gone. Yet influences have gone out of that country church which eternity alone can record. From among its lay members the following have entered the ministry: the Rev. Clinton Douglas, of Albion, Nebraska; the Rev. G. W. Crater, noted above; the Rev. Lucien Osgood, now of Sturgeon Bay Church, Wisconsin. The Rev. W. B. D. Gray, Superintendent of Wyoming, here began work as a layman, which led him into his larger work in South Dakota, and afterwards in Wyoming. Mr. Crater writes that though they were not members of this church, Superintendent C. M. Daley and the Rev. G. E. Green, of Erwin, South Dakota, were influenced by this church and largely through Mr. Gray to take up the work for Christ. Mrs. Crater is now in the ministry.

"Many of the boys and girls," says Mr. Crater, "brought up, and some of them converted in that church, are now men and women of influence scattered from the Atlantic to the Pacific, principals of high schools, clergymen and others. Some have fallen asleep. But I have not space to write the record of this home missionary church illustrative of the success which an apparent failure may be. Just such work is being done by scores of home missionaries. The Rev. P. B. Fisk, now pastor of Lake Henry, has since the coming of the Yale Band worked in such fields in South Dakota. Eternity alone can rightly read such a record.

Such fields are working out history to-day. Meckling this year sends nine young people to college. Her young people are scattered everywhere. Such motherhood weakens the mother, and is trying for



the pastor, as Brother Robbins writes me this month; but it tells on life and for America.

Let us glance at a church in the northern part of the State, whose influence has gone out far beyond itself—Redfield. It was organized in 1880. The Rev. L. Reynolds, who has just closed a nine years' pastorate in this church, has given me a long list of men and women who as young people have gone out of this church into all parts of the world, one among the mountain whites, one among the Jews of New York City, four now in Chicago Theological Seminary, two in the ministry in South Dakota, some in Wisconsin and other States. Mr. Black, now on his way to the Philippines, tells of young men who have come there infidels and gone away Christians. This church has indeed been evangelical in its preaching of Christ, and saving in its influence on regions which lie around her, and beyond our own State bounds. Her benevolences to education have been marvelous amidst adversity. All the costs for Redfield church, and also for the college, have already borne fruitage beyond what wise men can possibly understand. It has been to the northern half of our State what Yankton has been to the southern part in very many ways, though their individualities differ.

Now go with me to a rural county, Charles Mix, which since its settlement in the early eighties had no railway until 1900. In the later eighties, a young man, the Rev. L. E. Camfield, seemed to some to bury himself in this county. The only post offices were in the kitchens of prairie farmhouses. His preaching places were in schoolhouses; his parish, 30x15 miles. He married a Chicago teacher of culture, a musician. Most young men would write to the home missionary Superintendent: "If I were unmarried, I might think otherwise; but it is due such a wife as I have that I get a good church, a field with a parsonage, a promising place, and a good support." But with a sacrifice which is Christ-like Mr. and Mrs. Camfield have in that county built up an academy church with 110 members—Ward Academy. The academy is free from debt and has \$25,000 property. Scores of young people have already finished an academy education there, in all, nine classes. The attendance averaged 55 for five years and 80 for the last four years. They have come largely from communities where there are no high schools. Many are Bohemians or Scandinavians. They come out of Ward Americans. Many go there without Christ. Almost always they go away Christians. There have been revivals every year but one. The total attendance of his Sunday audiences is about 250. But I cannot write the history of this one home missionary's work in



South Dakota. It is being written every day in the hearts and lives of young people and of older in several counties. I feel like taking off my hat before some of the home missionaries and their wives in South Dakota.

Let me give another phase of the varied picture of home missions. We see an old man, seventy-one years of age, who will not die when some seem to think his day for work has passed, driving out, in 1887, to a school house, eight miles from town, an unpainted



MISSION HILL, SOUTH DAKOTA  
The beginning of the Town

building, 14x16. Only sixteen are present, including the babies in their mothers' arms. A Sunday school is organized with twelve members. Now look again. Several years have passed. Father Nichols is no longer driving his blind Topsy eight miles to a dilapidated little school house, but is living, 86 years of age, as pastor of a church on Mission Hill. I wish he might tell the story of those fifteen years; how faith and prayer have built church and parsonage; how he has, with his own hands, surrounded that parsonage and church on Mission Hill with trees and plants by the hundreds; how he has led on by faith until now there is a community which has been for years sending out influences into South Dakota and into five other States.

Father Nichols attributes all to prayer and the work of God. Our missionary prayed when a schoolhouse was desired to be moved. Others objected, but prayer conquered. He predicted that a post office would come. He was made the first postmaster, and he christened

the post office Mission Hill. He predicted a town. Others called him a dreamer. Now Mission Hill has two railways. Young men and young women have gone out from there into Illinois, Iowa and far westward as Christian citizens. Does such work pay? Ask the angels in heaven if partnership in such a life as that pays.

Home missions in South Dakota is practically a synonym for Congregationalism in South Dakota. I think there is only one church in the State among the white population which has not shared the Society's fostering care; and that church has now a former home missionary Superintendent for its pastor, and for years has had the help of members of families of general missionaries and the State Superintendent.

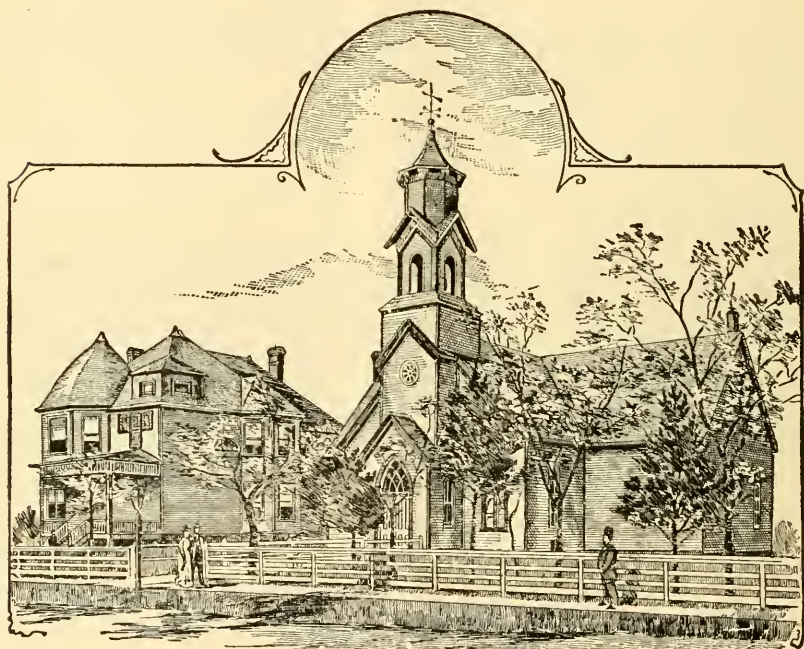
Even a broken picture of home missions in South Dakota would be unreasonably ill-shaped and incomplete without some touch of ranch life as we find it on both sides of the Missouri river and beyond, and of mining camps in the far west and southwest of our State, a life which from the days of the Deadwood of 1876, when the pioneers were there without the protection or sanction of law, until to-day, when our church in Lead is doing a work among the 8,000 miners of the Home Stake, has ever been full of high coloring and unusual experiences. Even the home missionary Superintendent was recently apologized to by a bank president because he "had made him nervous" on an eleven miles' ride by stage in the daytime, for he knew all the eight passengers but the Superintendent, who, he thought, looked suspiciously at the ten thousand dollars the banker carried in his hand. The Superintendent replied that he must at first glance have given him credit for being at least a man of "nerve," to think that he had the least thought of "holding up" so many frontiersmen in the daytime single handed. In such an atmosphere as this we need men who know human nature, and who have, as one miner in the "Holy Terror" mine expressed it, "the real thing."

I wish I could tell some things which would show how men with the "true ring" have been at work there. It shows itself in our church at Rapid City amidst smelters and a School of Mines; at Spearfish with its State Normal; at Deadwood with its "Gold Run;" at Belle Fourche with its thousands of cattle and its cattle sheds. But I cannot even name the churches.

The outreach of home missions is very large. Even the very outskirts of such a field often show interesting facts. Look at this old log schoolhouse, somewhat removed from the place where State Sunday School Superintendent Daley, then a Sunday school missionary, held

the first service in 1892. It is still some 35 miles from any railway. But our missionaries have visited it at times as they could. Several young people have been inspired not only to live Christian lives, but to go to Ward Academy or Yankton College. From among them one is now a missionary in Mardin, Eastern Turkey, and another is the successful principal of Ashland Academy, Wisconsin.

Sometimes when I see noble life out on the virgin prairies home missions seem to me almost profligate in the use of choice lives. But the



CONGREGATIONAL CHURCH AND PARSONAGE AT YANKTON, SOUTH DAKOTA

results repay which come out of some sod house in such out-of-the-way places.

I have not told of many larger cities. It is easy to see a great church in a growing city. But that is but a small part of home missions. I have not told of Vermillion, where Brother Lyman brought a church to self-support in a State university town; nor of Sioux Falls, our metropolis; nor of Pierre, our capital; nor of Milbank, and Watertown, and Aberdeen, and Mitchell. I have turned some of the humbler pages of history. I would not hide the discouraging features of home missions, but I would have you see that even here home missions pay.



A member of the Yale Band slept his first night in 1881 in South Dakota on a table in the Sanborn House, Mitchell. After two days' waiting he found his way fifty miles west in a cattle car on a work train as far as the railway was then constructed. He then went twenty miles in a lumber wagon over the "hog's back" to Chamberlain. He stayed for a time in a well-worn tent "hotel," through which the rain fell freely those June nights. He studied under the shadow of bluffs or of his coat thrown over a pole. He moved then into a "dug-out" hotel. A church was organized, and a \$2,500 building erected that



STOCKADES AT OACOMA, SOUTH DAKOTA \*

summer. In the fall he went further north, and wintered in pioneer hotels, in claim shanties, or a "grouted" house, while Mr. Hubbard, another member of the Band, came to Chamberlain and remained there eleven years. Later on, that young man went to Armour, and with his wife lived in a "ship-lap" house, such as their little savings could build and furnish. None of those fields have in twenty years become a

\* These stockades were used as corrals for the government cattle awaiting apportionment to the Indians and resembled the stockyards to be seen to-day, at an important shipping point like Belle Fourche. Those stockades were still there in 1894, when the organizing Council met in the more recent town of Oacoma, on the west bank of the Missouri River. A picture of that Council in that town of shanties, as they stood in front of the discarded saloon where they held their sessions, is suggestive of scenes which seem crude as we recall them, but which are common experiences on the frontier. To-day the reservation line has been pushed thirty or more miles away.

Yankton. That member of the Band has confessed to me discouragements in his experiences in home missions. When his wife's health failed, he thought it cost much. Yet in such fields home missions pay. For eleven years Brother Hubbard was the only spiritual leader, the only resident pastor in a new land for a territory several miles in radius, filled with young men and newly married couples living in a crisis-age in a new land and in a crisis-time in their own lives. And out of the Armour church have gone already many young men and women; among them the Rev. J. R. Beard and wife, of Iowa, the Rev. D. J. Perrin, of Springfield, and the Rev. E. F. Lyman and wife, of Milbank. Some of these influences date back to the young missionary's wife's life that first year in Armour.

What more shall I say? I wish I could tell the story with a fuller knowledge, and a readier pen, and a keener insight into the most potent realities of to-day's life. I wish I could tell of the sixteen years spent on the Springfield charge by those saints, the Rev. Charles Seccombe and his wife; how in their oldest age they toiled over the prairies together, one preaching and the other playing and singing; noble souls, holding four churches until the last.

I have shown but a few stray rays of light out of the manifold beams which have gone out of the radiant Christ, as they are seen among men through home missions in South Dakota. Some of these rays are no doubt relatively very unimportant. They have been selected because they are typical, or simply because they have come closer to the writer's observation.

No earthly pen will or can record them all. Even one who constantly travels among home missionaries knows but little of the glory of lives which are glorifying the Master. If aught that I have written shall do aught to encourage, comfort or inspire contributor or missionary, I shall be satisfied. And we may be assured that no life, and no self-denying moment of life filled with Christ-love has ever failed, or will or can fail to bear harvests. And a dollar thrown into the alchemy of home missionary life will ever become a thing of might and glory beyond what we now are conscious or can dream. It will enter into the wealth of Christian manhood and womanhood which is springing up into strength in the newer portions of America, a manhood and womanhood which shall, under God, make itself felt among the nations of the earth in the ages of the great to-morrow of history. It is surely a privilege to simply throw gold and silver into the wall's of a Nation in its building; and no life is too costly a gift for such a work for the Master-builder.



## OHIO AND HOME MISSIONS, PAST AND PRESENT

BY THE REV. JOHN G. FRASER, SECRETARY

THE history of home missions in Ohio, when told in full, will extend to three bulky volumes, treating respectively of the Ancient, the Medieval, and the Modern periods. The first will begin with 1800, and will tell the toilsome but often thrilling tale, now scattered through old books and diaries, but gathered in part in the invaluable pamphlets of the Ohio Church History Society, of the tireless wilderness wanderings of the pioneer missionaries of the Connecticut Missionary Society, like Joseph Badger, first of the list, through the endless woods, until he could write in his diary that he had visited every white family on the Western Reserve; and like many another worthy co-laborer or successor of this early Ohio apostle. Of one hundred and sixty Congregational churches now on the "Reserve," fifty-four, a full third, antedate 1826, the year of organization of the National Society; and it is fair to assume that by far the larger part of these owed their lives to the Connecticut missionaries, or had their care in the opening years, although like Austenburg and Hudson, oldest on the list, both organized by Badger, and both now past their centennial, they are not charged with missionary aid. The Connecticut Society, while gradually giving way to the National organization, paralleled its work for years, its last missionary to Ohio being commissioned in 1853.

The Medieval period, by no means a dark age, but in some respects the brightest of the three, will tell the story of the lavish and magnificent work of the Congregational (then the American) Home Missionary Society from 1826 to 1872, for the first twenty years of this period sending more men into Ohio than into any other State except New York, the number in several years reaching one hundred, and touching one hundred and ten in 1853-4. Not less than one hundred and twenty existing Congregational churches, two-thirds of all that date back to this period, had during those years the cherishing aid of the



FINNISH CONGREGATIONAL CHURCH  
ASHTABULA, OHIO



CONGREGATIONAL, CHURCH AT ISLE  
ST. GEORGE, LAKE ERIE

Society; among them such churches as Euclid Avenue and Pilgrim of Cleveland, Elyria, Mansfield, Medina, Painesville, Ravenna, Sandusky and Springfield. And many pastors remember the helpful ministry of such a man as the Rev. Lysander Kelsey, for nearly a score of years preceding 1872 the Society's representative. Especially during the earlier years, under the "Plan of Union," much money went into churches then or now Presbyterian, so that the first ("Old Stone") Presbyterian church of Cleveland had

three of its earlier pastors on the rolls of the Society's missionaries; and up to the date of the organization of the State Society in 1872 as much money had gone into Presbyterian as into Congregational churches.

Modern Home Missions in Ohio began with the formation of the State Society in 1872. The first steps were timid and tentative, a temper which has to some extent characterized the work to date, resulting in a willingness to lean on the strong arm of the mother Society,

coupled with a strong devotion to the State organization. For the first two years the work of superintendence was done by busy pastors, putting into it all that could be spared from their well-occupied time. The Rev. Samuel Wolcott, D.D., was Secretary from 1874 to 1881; the Rev. Josiah Strong, D.D.,



CONGREGATIONAL, CHURCH AT CHILlicothe, OHIO



THE REVS. RUPERT W. AND BERTHA J. HARRIS, JOINT PASTORS OF  
STORRS CONGREGATIONAL CHURCH, CINCINNATI, OHIO

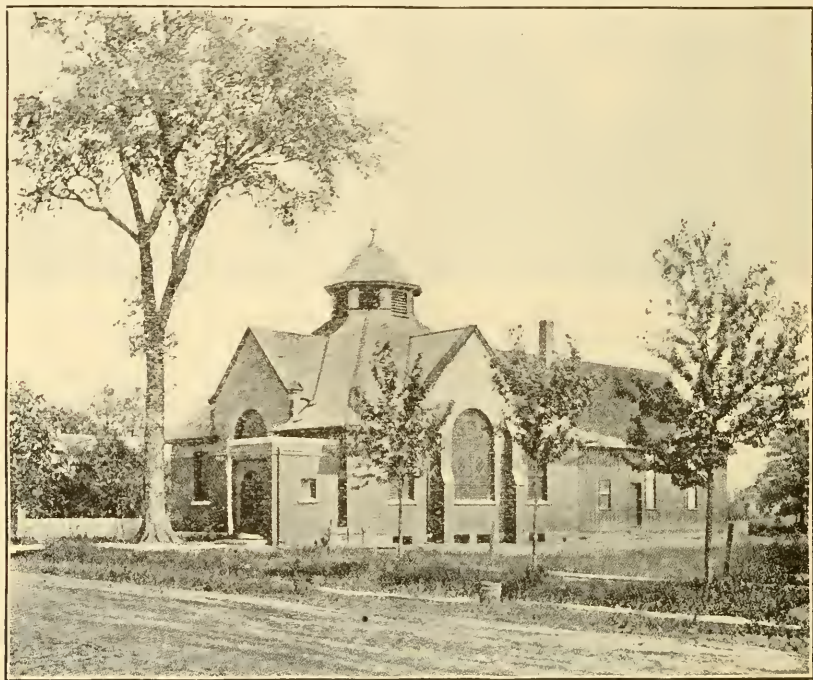
until 1884; the Rev. Allen C. Barrows, D.D., until 1887, when the service of the present incumbent began. While the work of the Society has been quiet, it has yet more than kept up with the rapid development of the State during the three decades. Of churches now on the Year Book list, eighty-five, exactly one-third, have been

organized during this period, fifty with the direct aid of the Society, and eleven others with the help of its allies. During the same time, ten cities of over 5,000 have been entered for the first time, six of them with help from the Society, and forty-three churches have been added in



SECOND CONGREGATIONAL CHURCH, ELYRIA, OHIO

cities previously occupied, among them second or additional churches in Akron, Ashtabula, Conneaut, Elyria, Lima, Mansfield, Newark, Springfield, and Youngstown. While in 1860 Congregational church members were one in 198 of the population, and in 1870 one in 157, in 1880 they had become one in 141, in 1890 one in 119, and in 1900 one in 107—that is, since the forming of the State Society Congregationalism in Ohio has grown thirty per cent. faster than the population.



CONGREGATIONAL CHURCH AT FAIRPORT HARBOR, OHIO

During the last half of this period, beginning with 1888, the churches have begun their ministry through the Society to the foreign peoples of the State, and six churches, Bohemian, Swedish, and Finnish, two of each, have been organized, besides missions to the Poles and Magyars. This does not take account of the Welsh, who are intensely Protestant, largely Congregational, and essentially American except in speech, and whose churches, now thirty-three in number, share on equal terms in the ministration of needed aid. During by far the larger part of the thirty years some of them have been on



the aided or applicant list, and on the other hand from a dozen to a score of purely English-speaking churches have pastors of the Welsh stock. The working out of coal mines, troubles in the labor world, the relocation or abandonment of rolling mills, steel plants and tin mills, and the preference of the younger generation for the English language, have reduced the number though not the aggregate membership of the Welsh churches.

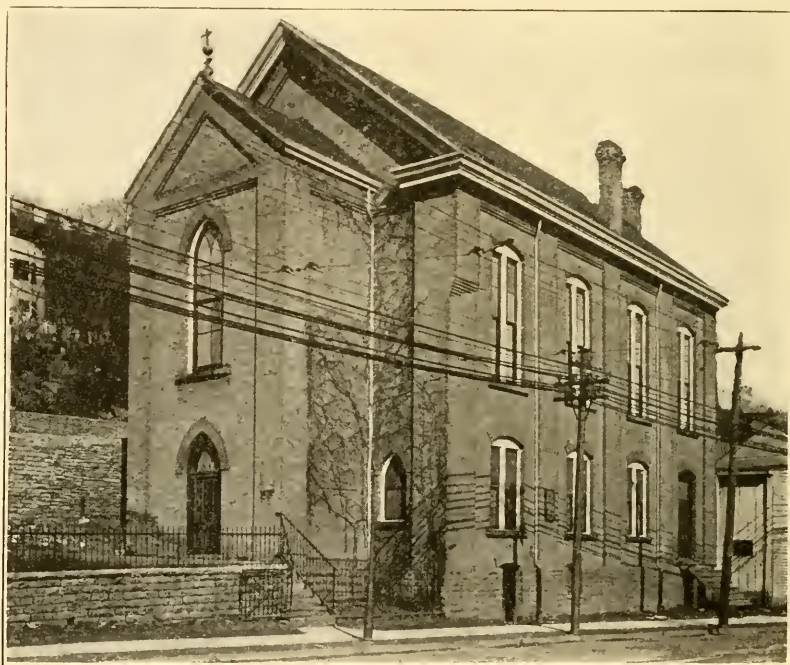
The iron ore trade has greatly developed the smaller lake ports of the State within a few years, making Ashtabula the largest ore-handling port in the world. Three churches have here been organized and aided by the State Society. The English-speaking church came to self-support some years ago, and sensibly shapes the city for righteousness. Recently the Swedish church has become able to go alone. The Finnish church still has aid, and has had a history of rare devotion in its two pastors with a power for good among the 1,500 Finns far beyond its still small membership. Conneaut, with its newly re-opened harbor, has also, under the same pastorate with Ashtabula, a Finnish church, with a spirit of singular earnestness and sacrifice. At Fairport Harbor, the First Church of Painesville built long ago a little chapel. The work was turned over about ten years ago to the Missionary Society, with the church at Richmond, on the other side of the river. A succession of devoted pastors has carried on the work which under the present, the Rev. W. H. Woodring—may he long be the last!—has come to self-support, and Fairport has built a convenient and attractive house of worship, with the valued aid of the Building Society. At Lorain, which jumped from 4,863 in 1890 to 16,028 in 1900, the First Church, twin-born with the State Society, and aided in its early years, has come to strength, the Second Church is making a good beginning, and work has been undertaken in the considerable Magyar colony.

The other smaller cities have not been forgotten. At Elyria a second church was organized in 1897, which has had as pastor from the beginning the Rev. H. S. Wannamaker, under whose strong and wise planning a fine house of worship has been built, and the whole territory on the "West Side" has been held intact by the church. Chillicothe, the ancient capital of the State, has had a church since 1892. Here, as in not a few of the other fields named, the Sunday School and Publishing Society, through its tireless and devoted District Secretary, was an advance guard and true ally. After various hindrances a house was built under the pastorate of the Rev. E. E. Scovill. The church is ably and strongly led by the Rev. Elizabeth T.



Howland, one of the four women, two of them ordained ministers, who bear the commission of the Society. The new city of Barberton, adjacent to Akron, with its enormous manufacturing plants, springing from nothing in a half-dozen years to a population of a half-dozen thousands, has been occupied, and a neat house of worship built.

The larger lake cities, Cleveland and Toledo, have in the past decade distanced in population Cincinnati and Columbus. In Cleveland new work has been done for ten years by the City Missionary Society, and under its vigorous administration seven churches and



STORRS CONGREGATIONAL CHURCH, CINCINNATI, OHIO

missions, one already self-supporting, have been maintained, of which one is among the Italians. Of twenty-seven churches in the city and the immediate suburbs, exactly two-thirds have been organized since 1872, of which all but four have been aided. The Slavic work, maintained by the joint and equal grants of the National and State Societies, needs for anything like worthy presentation an article for itself. It now has two organized churches, Bethlehem and Cyril, besides its Polish-Bohemian mission, Mizpah, each with its house of worship, and many and wisely varied activities. The

Swedish church still has help, but is increasingly carrying its own burden. Grace and Union, organized and helped before the City Society began, have been carried along by the State Society. To its original two churches, Toledo has added in the three decades five; all but one with aid.

In Columbus the development has been even more marked, the one church having grown to seven, but here the work has been largely done under the wise planning and with the substantial aid of the First Church and its honored pastor. Cincinnati, with many hindrances, has added four churches to the list, besides one across the river, in Kentucky, and has had help for all but one. Storrs, an older and historic church, the only organized English-speaking Protestant church among 10,000 people within about three-quarters of a mile from its door, has been brought back from what seemed its dying hour by two devoted missionaries of the Society, the Revs. Rupert W. and Bertha J. Harris, bearing its joint commission, who have not only put the old church back in its place of power in the community, but have also saved and re-established two other near-by churches. Mrs. Harris is a graduate of the Bethlehem Bible and Missionary Training School at Cleveland, and speaks Bohemian, Polish and German, as well as English.

But the cities, with their multitudes, are not all of the State. In the waning country communities, which include more than half of the townships of that "Western Reserve" where so large a part of the older churches are located, there are not a few problems. Take Nelson as a type, with its old house of worship, dating back to 1826, and unspoiled by remodeling. Its sons are in the home and foreign missionary fields, but there are less people than forty or fifty years ago, and the number diminishes slightly every year. A little aid, with parsonage and farm, keeps a pastor where otherwise a whole township would be without a resident minister of the Gospel. And this is one of many. Quite of another sort is the little isolated community of Isle St. George, northernmost and smallest of the chain of "Bass" islands in western Lake Erie, and within a half mile of Canadian waters. Its hundred and fifty people, with no store nor place of business, but only farms and vineyards, were for years without worship or a place for it, but now have a neat chapel, at the center of the almost circular island, with the lake a half mile away in every direction, and service once a month from the pastor who lives on the larger Kelley's Island, ten miles away.

With forty-two of seventy-one cities of over 5,000 unoccupied by Congregational churches; with foreign people coming in by the thou-

sand; with increasing need of aid in the country, "there remaineth yet much land to be possessed" by the Ohio Home Missionary Society. Its modest ideals are: to guarantee a minimum salary to every country church which proves its need to its field and its right to be, and secures a representative Congregational pastor; to raise in each city of over 5,000 the question whether a church of our way is needed for the general interests of the Kingdom of God; to do our fair share in giving the Gospel to the foreigner; to keep abreast and a little ahead of the steady and splendid growth of the large cities of the State.

It is a welcome sign of broadening and enriching vision when we begin to take sympathetic interest in the religious aspirations and worships of others. It is a sure sign of dwarfed and crippled life when religious interests are self-contained and exclusive, when we cannot see the beauties in another mode of worship, nor find a single foothold for kinship and communion. But our sectarian fences are so emphatic and pronounced that it is difficult for our sympathies to get beyond them. Our boundaries are so apt to be made of spiked railings and barbed wire, instead of green and perfumed hedge rows.

THE REV. J. H. JOWETT.

When men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are such very little ones.

FREDERICK WILLIAM FABER.

"He who helps a child, helps humanity with a determinateness, with an immediateness which no other help given to human creatures in any other state of their human lives can possibly give again."

PHILLIPS BROOKS.

## PRAYER

### FOR READINESS TO DO GOD'S WILL

*Eternal God, who committest to us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg in Jesus Christ's name. AMEN.*

THE SPIRIT OF MISSIONS.

## APPOINTMENTS

OCTOBER, 1902

*Not in commission last year.*

Anderson, Samuel, Germantown, Neb.  
 Belsan, Miss Anna, Begonia, Va.  
 Brown, A. R., Clontari, Minn.  
 Brown, James B., Reno, Neb.  
 Countryman, Asa, Bruce, So. Dak.  
 Crocker, Herbert G., Omaha, Neb.  
 Folsom, Arthur J., Alma, Neb.  
 Freeman, E. A., Wazata and Groveland, Minn.  
 Hall, Fred E., Ft. Pierre, So. Dak.  
 Hawkes, George B., Canton, So. Dak.  
 Hein, George, Superior and Bostwick, Neb.  
 Hill, Charles F., Perth, Ind.  
 Hubbell, Howard, Pickrell, Neb.  
 Juell, Hans, Litchville, Hickson and Caladonia, No. Dak.  
 Kochler, John P., Germantown, Neb.  
 Newton, Howell E., Stratham, Ga.  
 North, C. C., Hyannis and Bingham, Neb.  
 Norton, C. M., Wazata and Groveland Park, Minn.  
 Oakey, James, Brownton and Stewart, Minn.  
 Parker, Robert H., Machias, Wash.  
 Patterson, G. L., Gallup, Holbrook and Clarksville, New Mex.  
 Pierce, George E., Shoal River and Pensacola, Fla.  
 Pound, William M., Baxley, Surreney and Ritch, Ga.  
 Rhule, Homer H., Hoffman, Brule, Keystone and Holcombe, Neb.  
 Williams, M. W., Sanborn, No. Dak.  
 Wood, Henry, General Missionary and Evangelist, Wash.

*Re-commissioned.*

Anderson, Aaron, Kasota, Minn.  
 Beard, Mrs. J. R., Keystone, So. Dak.  
 Bickers, W. H., Weatherford, Okla.  
 Brown, Paul W., Joplin, Mo.  
 Bunnell, J. J., Mills, Okla.  
 Camfield, Lewis E., Academy, So. Dak.  
 Champlin, Oliver P., Fertile, Minn.  
 Clark, Allen, Beltrami and Itasca Co., Minn.

Conrad, George A., Park City, Utah.  
 Day, Richard C., Fairhaven, Wash.  
 Dazey, J. C., Vltum, Okla.  
 Dent, Thomas J., Aberdeen, So. Dak.  
 Eldridge, Edwin R., Ft. Payne, Ala.  
 Ford, Eugene C., Chance, Mon.  
 Gilbert, T. H., Sandy, Utah.  
 Heald, J. H., General Missionary, New Mex.  
 Henderson, T. H., South Bend, Wash.  
 Henry, Frank E., Omaha, Neb.  
 Hershner, John L., Hood River, Ore.  
 Hitchcock, Wallace C., Harwood and Argusville, Mo. Dak.  
 Hughes, William A., Jerome, Ariz.  
 Johnson, William, Michigan City, Ind.  
 Kennedy, Richard H., Albany, Ore.  
 Lange, John G., General Missionary work, Okla.  
 Lind, N. J., General Missionary in No. Dak.  
 Locke, Robert L., Braswell, Ga.  
 MacInnes, J. S., Okarche, Okla.  
 Morse, Morris W., Pleasant Valley, Wash.  
 Moya, Jesus M., Los Ranchos de Atrisco, New Mex.  
 Neilan, Joseph D., Granby, Mo.  
 Nelson, C. E., Union, Wis.  
 Nichols, Mrs. A. O., McCook, So. Dak.  
 Owens, Edmund, Mullan, Idaho.  
 Paine, Samuel D., West Palm Beach, Fla.  
 Parker, Lyman B., Cobb and General Missionary work, Okla.  
 Preiss, John M., Washougal, Wash.  
 Rice, Guy H., Arlington, Neb.  
 Robinson, Mrs. Alice M., Panama, So. Cal.  
 Sabol, John, Elmdale, Minn.  
 Slavinske, Miss Barbara, Bay City, Mich.  
 Smith, Green N., Cordele, Ga.  
 Stewart, John R., Sapulga and Brooks, Ala.  
 Watt, James, Glen Ullin, No. Dak.  
 Weage, Arthur D., Brighton, Wash.  
 Wilkinson, William A., Minneapolis, Minn.  
 Williams, J. M., Colville, Wash.  
 Winter, Paul, Dexter, Minn.

## RECEIPTS

OCTOBER, 1902

For account of receipts by State Auxiliary Societies, see pages 77 to 80

## MAINE—\$125.75.

Portland, E. McPherson and others	75 50
Saco, First, by F. A. Lord	29 50
Scarboro, Benevolence, by J. F. Small	20 75

NEW HAMPSHIRE—\$138.50;  
of which legacy, \$100.00.

Cheshire Co., Ladies' H. M. Union, by Rev. C. F. Roper	5 00
Concord, "C." South Ch.	10 00
Littleton, Y. P. S. C. E., by J. L. Davis	6 00
Marlboro, Legacy of Martha J. Gannett, by E. M. Wiswall	100 00
Newington, Miss. Soc., \$2; C. E. Soc., \$1.50, by H. A. Pickering	3 50
New Ipswich, Proceeds of Children's Fair, by Mrs. C. Wheeler	9 00
Plainfield, Mrs. S. R. Baker	5 00

## VERMONT—\$81.82.

Morrisville, First, by A. B. Munson	14 82
Swanton, C. E. Soc., by Rev. E. J. Ranslow, for work in Cuba	20 00

Woman's H. M. Union, Mrs. C. H. Thompson, Barton	\$10 00
Bradford, Ladies' Union	7 00
Greensboro, Y. P. S. C. E.	5 00
Middlebury	10 00
St. Albans, Y. P. S. C. E.	10 00
St. Johnsbury, South, Y. P. S. C. E.	5 00

47 00



## MASSACHUSETTS—\$3,634.82;

of which legacies, \$3,012.43.

Boston, Estate of C. A. Jellison, by H. W. Kimball, Adm. ....	2,500 00
Dorchester, Second, by Miss E. Tolman .....	93 05
Fairhaven, First, by J. A. Orton, Treas. Int. on Damon Fund .....	56 77
Franklin, Estate of William Mann, by W. Everett, Ex. ....	100 00
Greenfield, Estate of William B. Washburn, by Frank H. Wiggins, Trustee .....	364 49
Haydenville, S. S., by Rev. S. Martin .....	4 80
Holyoke, First, by A. H. Smith .....	21 60
Interlaken, by Mrs. F. W. Heath .....	13 30
Lowell, Estate of Miss L. R. Parker, by F. H. Wiggins, Trustee .....	7 94
Northampton, Dorcas Soc. of the First, by Mrs. J. E. Clark, for Salary Fund. ....	68 75
Y. P. S. C. E., Edwards Ch., by C. H. Lyman .....	15 00
Orange, Y. P. S. C. E., by Miss S. J. Swain, for Salary Fund .....	10 00
Salem, Tabernacle, by C. R. Washburn .....	18 25
Sheffield, by A. T. Wakefield .....	11 16
Springfield, Estate of Levi Graves, by D. W. Wells, Trustee .....	40 00
South Ch., by D. W. Hakes, Jr. ....	80 00
By W. P. Underwood .....	31 71
Worcester, Plymouth, by F. W. Chase .....	2 00

Woman's H. M. Assoc., Miss

L. D. White, Treas.

For Salary Fund .....

196 00

## CONNECTICUT—\$1,603.80; of

which legacies, \$46.60.

Miss. Soc. of Conn., by Rev. J. S. Ives .....	55 32
Bridgeport, Second, by O. H. Brothwell .....	10 00
Bristol, First, by H. E. Garrett .....	52 18
Chester, by E. G. Smith .....	12 69
Farmington, First, by R. H. Gay .....	50 00
Glenbrook, by Rev. S. J. Evers, for Alaska .....	3 08
Goshen, by Mrs. L. T. Ostrom .....	54 70
Greenwich, Second, by Dr. E. N. Judd .....	175 14
"In Memoriam." .....	5 00
Lebanon, First, by E. L. Danielson .....	21 50
Madison, Y. P. S. C. E., by E. W. Bishop .....	11 01
Mansfield, Second, by B. F. Koons .....	10 65
Melrose, Estate of Mrs. H. C. Thompson .....	16 00
Milford, First, by F. J. Bosworth .....	3 33
Nepaug, Mrs. L. S. Butler .....	4 00
New Hartford, A. S. Chesebrough .....	10 00
New Haven, Center Ch., by F. T. Bradley .....	591 90
New London, First Ch. of Christ, by E. M. Harwood .....	32 13
Second, by F. N. Braman .....	257 10

Norfolk, Estate of O. L.

Hotchkiss, by R. I. Crissey,

Trustee .....	30 60
Norwalk, First, by E. L. Boyer .....	39 10
Shelton, Mrs. S. E. M. Brewster .....	10 00
Southport, by S. W. Sherwood .....	117 42
Stafford Springs, Y. P. S. C. E., by H. E. Melner .....	1 80

Woman's H. M. Union,

Mrs. W. W.

Jacobs, Treas., by

Mrs. G. Follett.

Southington, Aux.,

by Miss E. C.

Platt, special ... \$8 00

Warren, by Mrs. A.

R. Humphrey, for

Salary Fund..... 21 15

29 15

## NEW YORK—\$725.48.

Binghamton, Mrs. R. B.

Fowler ..... 2 00 |

Briarcliff Manor, by W. D. N.

Nichols ..... 28 33 |

Brooklyn, South Ch., by E.

B. Olney ..... 102 20 |

Mr. and Mrs. H. B. Pratt.

Coventryville, by Rev. A. Mc-

Intyre ..... 7 00 |

Eldred, by Dea. I. Sergeant...

Groton, by J. M. Backus.... 3 00 |

21 25  |

Gloversville, by D. H. Tarr...

Morristown, by J. More ..... 140 79 |

12 17  |

Northville, by A. H. Wells,

for Cuba ..... 30 74 |

Orient Point, a Life Member.

Otisco, by Rev. G. Jones.... 15 00 |

12 00  |

Phoenix, First, by Mrs. F. W.

Alvord ..... 15 00 |

Richmond Hill, A Friend....

Sherburne, N. Y., by M. D.

Botsford to const. S. Hol-

den, Jr., Rev. W. A. Trow.

Mrs. I. O'Brien, Mrs. B.

W. Kutschbach, E. L.

Whitney, L. Collins and

Mrs. A. Tobey, L. M's.

330 00  |

NEW JERSEY—\$313.44.

East Orange, K.....

Hoboken, Norwegian, by Rev.

M. Olsen ..... 100 00 |

6 17  |

Plainfield, S. S., by J. A.

Powlison ..... 5 00 |

Woman's H. M. Union of the

N. J. Assoc., Mrs. G. A.

L. Merrifield, Treas.....

202 27  |

PENNSYLVANIA—\$6.34.

Woman's H. M. Union of the

N. J. Assoc., Mrs. G. A.

L. Merrifield, Treas.

Germantown, S. S.....

6 34  |

MARYLAND—\$17.50.

Baltimore, Canton Ch., by

Rev. T. M. Beadenkoff....

Y. P. S. C. E., by R. T.

Edwards ..... 7 50 |

10 00  |

DISTRICT OF COLUMBIA—

\$3.35.

Woman's H. M. Union of the

N. J. Assoc., Mrs. G. A.

L. Merrifield, Treas.

Washington, Y. P. C. E. of

the Fifth, for Salary Fund.

3 35  |



## GEORGIA—\$68.07.

Americus, by Rev. W. H. Tillman .....	65
Atlanta, Immanuel Ch., by Rev. S. C. Williams....	3 00
Marietta Street, \$8; Duluth Miss., \$2; by Rev. A. T. Seoggin .....	10 00
By Rev. T. B. Harris .....	2 00
Baxley, Friendship Ch., \$10; and Mt. Olivet Ch., \$10; W. W. Bennett, by Rev. W. F. Brewer.....	20 00
Friendship Ch. and Jessup, Pinholloway Ch., by Rev. D. F. Steedley....	1 00
Cobell and Ocee, by Rev. A. J. Lyle .....	1 75
Cochran, by Rev. G. Horne....	2 00
Dawsonville, Holly Creek Ch., Weir and Gainesville, by Rev. A. C. Perry .....	1 46
Hartsfield, by Rev. J. B. Stewart .....	1 00
Hartwell, \$1.36; Center, \$2; by Rev. H. E. Newton....	3 36
Hasty, \$3 and Wayeross, \$5, by Rev. W. F. Brewer .....	8 00
Oxford, Sardis Ch., by Rev. J. C. Forrester .....	5 50
Pearson, by Rev. S. M. Drawdy .....	1 00
Willford and Arabi, by Rev. W. H. Quattlebaum .....	1 00
Willsonville, by Rev. W. Wilkerson .....	6 35

## ALABAMA—\$35.75.

Art, Christian Hill Ch., \$1.50; Asbury Union Hill Ch., \$1.50, by Rev. S. R. Branan .....	3 00
Chulafinne, Fairview Ch., by Rev. G. W. Vaughan.....	1 00
Clanton, Mt. Spgs. Ch., Deatsville and Lightwood, by Rev. C. A. Milstead....	2 00
Dothen, Newton's Chapel \$1; Hilton, Antioch Ch. 50 cents, and Rose Hill, New Hope Ch. \$1, by Rev. T. A. Pharr .....	2 50
Fort Payne, Emanuel Ch., by Rev. E. R. Eldridge, LL.D. ....	12 50
Georgiana, by Rev. J. A. Watson .....	50
Kidd, Union Ch., Cottonwood, Watson Chapel, Central, Balm of Gilead and Equality Chs., by Rev. J. C. Butler .....	2 50
Leon, Liberty Ch., Volina, New Hope Ch. and Union Plains, by Rev. I. J. White....	1 00
Light, by Rev. J. J. Burdeshaw .....	1 00
Mellow Valley, Flint Hill Ch., by Rev. J. H. Cole .....	2 50
Perote, Corinth Ch. and Clio, New Hope Ch., by Rev. W. O. Self .....	4 25
Wallace, Provident Ch., Ada and River Falls, New Home Ch., by Rev. C. E. Burkett....	3 00

## LOUISIANA—\$19.20.

Iowa and Vinton, First Chs., by Rev. J. T. Steele.....	5 00
Kinder, by Rev. P. Leeds....	5 00
Welsh, by Rev. D. M. Lewis...	9 20

## FLORIDA—\$17.70.

Avon Park, Rev. S. J. Townsend .....	5 63
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Bonifay, Westville, Caryville and Crestview, by Rev. D. A. Simmons .....	1 47
Cottondale, County Line Ch., Chiple, Shiloh Ch., and Wrights, Union Grove Ch., by Rev. S. B. Judah.....	1 25
Destlin, East Pass Ch., by Rev. L. Miller .....	1 85
Eden, by Rev. F. W. Weatherwax .....	2 50
Moss Bluff, by Rev. E. D. Luter .....	5 00

## OKLAHOMA—\$15.26.

Breckenridge, \$1.50; Dill City, \$1.86; Hobart, \$3.85; North Enid, \$1.20; Pond Creek, \$1.10; by Rev. J. G. Lange....	9 51
Capron, by Rev. J. W. Williams .....	3 75
Vittum, by Rev. J. C. Bazey....	2 00

## ARIZONA—\$5.00.

Nogales, Trinity Ch., by Rev. W. R. Reud .....	5 00
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## OHIO—Legacies, \$230.00.

Atwater, Estate of J. M. Alden, by G. Seymour, Ex..	127 00
Hudson, Legacy of Mrs. H. E. Smith, of Woman's Home Missionary Society of the Congregational Church, by C. G. Chittenden, Adm....	103 00

## INDIANA—\$50.00.

Received by Rev. E. D. Curtis, Orland .....	50 00
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## ILLINOIS—\$25.00.

Delavan, R. Hoghton, for Salary Fund .....	25 00
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## MISSOURI—\$323.12.

Bevier, Ladies' Aid Soc. of the First, by T. J. Rowland....	3 00
Bonne Terre, First, by H. D. Evans .....	18 40
Republie, by Rev. J. W. Eldred .....	1 00
Riverdale, by Rev. J. P. Field .....	6 07
Willow Springs, First, by Rev. J. L. Ellis .....	4 15

## Woman's H. M. Union, Mrs. A. J. Steele, Treas.

Kansas City, First..	\$25 00
Beacon Hill .....	1 50
Clyde .....	9 00
Ivanhoe Park.....	3 00
Olivet .....	4 00
Prospect Avenue ..	1 50
S. W. Tabernacle ..	8 50
Westminster .....	40 00
Lebanon .....	6 00
Neosho .....	3 25
Piere City .....	5 00
St. Joseph .....	18 25
Sedalia, First .....	6 50
Springfield, First ..	7 30
Pilgrim .....	1 25
St. Louis, Pilgrim..	100 00
First .....	21 00
Compton Hill .....	8 00
Fountain Park.....	5 00
Immanuel .....	2 00
Memorial .....	3 30
Maplewood .....	4 00
De Soto .....	3 50
Reber Place .....	3 00
Webster Groves...	18 00

307 85

Less expenses.. 17 35

290 50

## WISCONSIN—\$153.25.

Wisconsin H. M. Soc., by Rev. H. W. Carter, Sec.	150 00
Ekdald, Grantsburg and Trade Lake, Swedish Chs., by Rev. J. P. Johnson	1 50
Wood Lake and Doctor's Lake, Scand. Chs., by Rev. F. G. Haggquist	1 75

## IOWA—\$33.09.

Iowa H. M. Soc., by J. H. Merrill, Treas.	33 09
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## MINNESOTA—\$136.26.

Received by Rev. G. R. Merrill, D.D.:	
Big Lake	\$5 00
Edgerton	6 20
Minneapolis, Plymouth Ch.	56 04
Verndale	35

Bagley, \$2, and Shevlin, \$1.50, by Rev. C. F. Blomquist	3 50
Cottage Grove, by Rev. J. L. Keene	12 70
Glyndon, S. S., by C. G. Tracy	4 21
Lake Park, by F. B. Higley	6 00
Little Falls, by Rev. W. C. A. Wallar	13 00
St. Paul, Pacific, by A. Beckman	19 26
West Duluth, Plymouth Ch., by Rev. J. Earl	10 00

## KANSAS—\$5.00.

Garfield, by Rev. R. C. Boss	5 00
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## NEBRASKA—\$444.92.

French, German Ch., by Rev. G. L. Brakemeyer	10 18
Grant, Mrs. K. W. Selby, \$7.25; Madrid, Mrs. C. H. Beaumont, \$3.75; Sawyer S. H., W. M. Stevens, \$3.25; and Venango, H. Smith, \$4.50, by Rev. J. Croker	18 75
Monroe, by Rev. C. M. Lowe	1 23
Pickrell, by I. Whilmer	4 65
Ravenna, by Rev. A. C. Townsend	4 50
Sutton, German Ch., by Rev. G. Grob	15 00
Timber Creek, German Ch., by Rev. J. B. Happel	2 00

Received by H. A.

Snow, Treas.	
O m a h a , Plymouth Ch.	\$20 68
Pierce	32 83
S. S.	19 00

W o m a n ' s H. M. Union, Mrs. C. J. Hall, Treas. of which \$54.21 for Salary Fund	326 10
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389 61	
Less expenses	1 00

## NORTH DAKOTA—\$63.14.

Anamoose, by Rev. W. Griffith	2 33
Dawson, by Rev. C. G. Fairbanks	2 00
Glenullen, Bethesda German Ch., \$3.50; Kulm, German Ch., \$30; by Rev. M. E. Eversz, D.D.	33 50
Havana, by Rev. F. L. Enslow	4 41

Hesper, by Rev. S. Slater	1 00
Washburn, \$6.80; Harman Schoolhouse, \$5.12, and Marysville Schoolhouse, \$2.26, by Rev. S. H. Gray	14 18
Wyndmere, Dexter and Delemere, by Rev. S. B. Welles	5 72

## SOUTH DAKOTA—\$95.83.

Aberdeen, Plymouth Ch., by Rev. T. J. Dent	3 37
De Smet, Special Thank Offering, \$2; Rev. and Mrs. P. B. Fisk, Lake Henry and Drakola, \$1.50, by Rev. P. B. Fisk	3 50
Iroquois, by Rev. E. Martin	7 17
Mazeppa, \$10; South Shore, \$4.35, by Rev. L. W. Wiltberger	14 35
Mission Hill, by Rev. D. B. Nichols	5 00
Osceola, by Rev. E. Martin	1 83
Plankinton, by Rev. J. A. Derome	4 00
Redstone, by Rev. M. Doty	5 00
Turton, First, by Rev. W. T. Dawson	11 61

Woman's H. M. Union, Mrs. A. Loomis, Treas.	
Of which for Alaska, \$5..	40 00

## COLORADO—\$270.44.

Received by Rev. H. Sander-son, Hot Sulphur Springs	5 00
Cope, \$25, and Rico, \$10, by Rev. W. C. Veazie	35 00
Greeley, Park Ch., by J. B. Patton	84 96
Hayden, by Rev. F. W. Hurlinger	23 30
Hot Sulphur Springs, First, by Rev. H. R. Harris	4 00
Minturn, by Rev. A. E. Martin	3 15
Steamboat Springs, by Rev. T. F. Bolger	2 50
Trinidad, by Rev. O. Umsted	13 50

Woman's H. M. Union, Miss I. M. Strong, Treas.	\$18 35
Denver, First	20 00
Third	4 45
North	12 00
Villa Park Ch.	4 00
Ladies' Soc.	5 23
Eaton	25 00
Longmont	10 00
	99 03

## WYOMING—\$81.84.

Woman's Missionary Union, Miss E. McCrum, Treas.	
Cheyenne, First, of which \$20 for work in Cuba	\$53 45
Dayton	3 62
Douglas	2 75
Guernsey	2 35
Lusk	6 00
Sheridan	3 67
Wheatland	10 00
	81 84

## MONTANA—\$3.00.

Received by Rev. W. S. Bell, Columbus, by Rev. Alice S. Barnes	3 00
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## UTAH—\$10.00.

Park City, First, by Rev. G. A. Conrad	10 00
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## IDAHO—\$60.55.

Gibbonsville, by Rev. G. W. Rose	39 35
Wardner, by Rev. O. F. Thayer	5 50
Woman's Missionary Union, Mrs. G. W. Derr, Treas.	
Pocatello	\$6 00
Wieser	9 70

## CALIFORNIA—\$63.91.

Avalon, by Rev. C. W. Williams	8 50
Claremont, S. S., \$2.38; W. M. Soc., \$11.58; by Rev. A. B. Case	13 96
Jamul, S. S., \$3.50; Y. P. S. C. E., \$1.50; by Rev. A. B. Case	5 00
Pasadena, Luke Ave. Ch., by Rev. A. B. Case	3 00
Pomona, Ch., \$9.01; Y. P. S. C. E., \$13.44; by Rev. A. B. Case	22 45
Rosedale, by Rev. W. H. Robinson	5 00
Villa Park, by Rev. A. B. Case	6 00

## OREGON—\$77.96.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas.	39 00
Hood River, by G. T. Prather	17 11
Hubbard, by Rev. J. M. Dick	21 85

## WASHINGTON—\$133.99.

Bellevue, First, by Rev. H. W. Mercer	2 62
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Cathlamet, First, by Rev. W. A. Arnold	5 06
Edmonds, \$5.00; Richmond Beach, \$2.00; by Rev. J. W. H. Lockwood	7 00
Endicott, German Ch., by Rev. D. J. Koenig	10 00
Leavenworth, by Rev. W. P. Pease	8 25
Marysville, First, by Rev. A. Brady	3 65
Odessa, German, Pilgrim, by Rev. J. C. Schwabenland	20 00
Ritzville, German, Zion, by G. Scheuerle	10 00
Seattle, Plymouth, by Mrs. J. Winterbourne	84 43
Walla Walla, Bethel Ch., by Rev. A. K. Olds	5 25
West Seattle, by Rev. G. Kindred	5 00
Erroneously acknowledged in August, Dayton, Wash., First, by Rev. J. D. Jones	27 27
	133 99

## October Receipts:

Contributions	\$5,684 05
Legacies	3,389 03
	\$9,073 08
Interest	439 50
Home Missionary	23 45
Literature	10
	\$9,536 13

## DONATIONS OF CLOTHING, ETC.

Reported at the National Office in October, 1902

Bloomfield, Conn., by Etta E. Bidwell, box	\$30 18	Kane, Penn., H. M. S., of First Ch., by Mrs. C. A. Jones, box	80 00
Canandaigua, N. Y., W. M. S., by Mrs. H. G. Parmele, four barrels and half barrel	227 50	Medina, O., Ladies, by Mrs. Jesse Hill, barrel and cash	80 00
Canton, Conn., Collinsville, W. H. M. S., by Alice R. Williams, Cash	40 00	Montclair, N. J., W. H. M. S., of First Ch., by Adelaide Maddox, two barrels and freight	127 28
Claremont, N. H., Ladies' Asso., by Agnes G. Coburn, barrel	46 00	Seabrook, Wash., First Ch., of Seabrook and Hampton Falls, by Mary J. Greene, box	35 00
Dover, N. H., L. H. M. S., of First Ch., by Miss H. Wyatt, barrel	115 63	Stafford Springs, Conn., Mrs. W. H. Smith, box	
Glen Elyn, Ill., L. M. S., by Mrs. W. B. Lloyd, box	60 00	Suffield, Conn., L. A. S., of First Ch., by Alice M. Loomis, barrel	112 85
Greenwich, Conn., Stillson Benev. Soc., of Second Ch., by Amelia Mead, two barrels	7 80	Toledo, O., Central Ch., by F. D. Kelsey, package	
Guilford, Conn., L. H. M. S., of First Ch., by Fred E. Snow, two barrels	132 91	Walton, N. Y., L. H. M. S., of First Ch., by Mrs. C. C. Tobey, barrel	26 71
			\$1,121 86

## AUXILIARY STATE RECEIPTS

## MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in October, 1902. THE REV. EDWIN B. PALMER, Treasurer

A. B. C.	\$50 00	Boston, Anonymous through Shawmut Bank	500 00
Andover, Ballardvale, by Miss L. M. Rowland	64 00	Boston, Dorchester, Second, A Friend	5 00
Andover, West, by F. S. Boutwell	50 00	Boston, Dorchester, Village, Friend	5 00
Attleboro, Second, by D. L. Low	190 36	Boston, Italians, by Rev. H. Rivoire	10 00
Anburn, by Rev. C. M. Pierce	38 50		
Beverly, Dane St., by C. L. Odell	195 00		
Blandford, North, by Mrs. F. M. Bliss	3 18		

Boston, Pitkin, Wm. H., to Const. Mrs. W. H. Pitkin, Miss Edith, Miss Margaret and Miss Helen Pitkin and Wm. Pitkin, Hon. L. M. S. of C. H. M. Soc.	250 00	Lowell, First, Trin., by I. W. Bisbee, for local Syrian work.	11 30
Boxford, First, by D. W. Conant	36 85	Lynnfield Woman's Miss. Soc., by Mrs. E. H. Spinney	6 00
Brackett Fund, Income of	80 00	Malden, Linden, by J. D. Crosby	10 00
Brocton, Porter, by C. P. Holland, to const. Lester W. Nickerson, Emeline S. White, Sam'l E. Chase, Jessie E. Barber, George N. Gordon and Andrew E. Randall, L. M. S.	200 00	Malden, Maplewood, Swedes, by Rev. E. Holmblad	5 00
Brookfield Conference, by Rev. A. A. Bronsdoe	8 46	Marion, J. S. Wittet	5 00
Brookline, Leydon, by Geo. E. Adams	418 10	Methuen, by Jacob Emerson	17 50
Cambridge, First, by Geo. S. Saunders	255 00	Montague, Turner's Falls, C. E. Soc., by J. F. Bates	7 52
Cambridge, Pilgrim, by E. Spalding	11 75	Newbury, First, by Edward Perkins	16 52
Charlemont, East Ch., \$19; C. E. S. \$1; by Rev. L. Whiting	20 00	Newton, Eliot, by Geo. N. Putnam	182 00
Chicopee, Second, (Falls), by Chas. A. Taylor	38 63	Newton, First, (Center), by J. C. Rockwood	81 91
Douglas, East., Est. of Mary A. Keith, by Edwin Moore, Exec.	200 00	Newton, Newtonville, A Friend.	25 00
Dudley, by W. H. Upham	5 00	Northbridge, Whitinsville, E. C. A. day Band, by Mrs. A. C. Whitin	14 61
East Bridgewater, Union, by Geo. M. Keith	6 20	Norwegians, by Rev. C. M. Jacobson	4 59
Easthampton, First, by W. H. Wright	23 08	Palmer, Three Rivers, by Mrs. C. Olmstead	6 00
Fall River, French, by J. H. Choquette	25 00	Reed, Dwight, Fund, Income of	132 00
Finns, by Rev. A. Groop	15 75	Rollins, Fund, Income of	20 00
Finns, by Rev. K. F. Henrikson	7 18	Salem, South, by F. W. Reynolds	117 47
Fitchburg, Est. of Mrs. Jane W. Andrews, by Aug. Wellington, Exec.	1,721 23	Sisters' Fund, Income of	80 00
Fitchburg, Rollstone, by W. M. Allen	27 53	Springfield, Hope, by F. B. Fairbanks	59 59
Framingham, South, Grace, by G. M. Amsden	113 84	Springfield, Olivet, by H. A. Stowell	8 05
Gardner, by D. H. Rand	75 00	Sudbury, South, by L. F. Richardson	7 82
Grafton, by Geo. K. Nichols	62 00	Topsfield, Miss H. E. Todd	5 00
Greenfield, First, by C. W. Dinmore	28 00	Townsend, by J. W. Eastman	8 36
Greenfield, Second, by Mrs. Ida V. Fisher	35 46	Wakefield, by W. P. Preston	23 24
Gurney, R. C. Fund, Income of	31 00	Wall Fund, Income of	32 00
Halle, S. W. Fund, Income of	50 00	Warwick, by W. E. Blackmer	12 31
Hale, E. J. M. Fund, Income of	50 00	Westboro, by Mrs. Abby K. Harvey	87 50
Hanover, Second, by A. M. Barstow	3 00	Westport, Pac. Un., S. School, by J. C. Macomber	13 42
Hanson, First, by Miss A. J. Clark	2 10	West Springfield, First, by Addison H. Smith	10 50
Hardwick, Gilbertville, by A. H. Richardson	125 00	Whitcomb, David, Fund, Income of	122 00
Haverhill, Union, C. E. Soc., by Miss C. E. Shedd	5 00	Whitcomb, David, Fund, Bank Liquidation dividend	120 00
Hingham, Rev. E. C. Hood, for Boston Italian work	50 00	Whitin, J. C., Fund, Income of	206 00
Holliston, First, by W. P. Gage	37 86	Whitin, J. C., Fund, Bonds called for reinvestment, \$5,000.00.	
Holyoke, Second, by W. A. Allyn	137 22	Whitman, First, by Bela Alden	18 57
Holyoke, Second, S. S. Kindergarten Dept., by W. A. Allyn	2 55	Winchester, First, Pastor and Deacons, D. N., Skillings Annuity, by C. E. Swett	160 00
Hyde Park, Clarendon Hills, by Rev. A. B. Schmavonian	8 00	Windsor, by Rev. A. Cullens	8 00
Lakeville Precinct Ch., \$20.50; S. S., \$6.30; by T. P. Paull	26 80	Woburn, First, Ladies, Char., Rea. Soc., by Mrs. F. B. Richardson, to Const. Mrs. Elizabeth Shaw L. M.	30 00
Lawrence, Swedes, by Rev. E. Holmblad	8 80	Worcester, Piedmont, by T. Hamilton	58 52
Leominster, North, C. E. Soc., by Miss L. E. Shedd	37 27	Worcester, Union, by Geo. H. Stone	17 00
Lowell, Armenians, by Rev. M. Bagdasarian	45 00	Woman's H. M. Association, by Miss Lizzie D. White, Treas., Grant for Pole work of Miss Mary Touhlar	\$17 75
			17 75
			<hr/>
			\$7,162 75
		Home Missionary...	3 00
			<hr/>
			\$7,165 75



## THE MISSIONARY SOCIETY OF CONNECTICUT

*Contributions in October, 1902. WARD W. JACOBS, Treasurer, Hartford.*

Barkhamsted, by Wallace Case..	\$10 33	Norwich, Swedish, by Axel W. Olson .....	3 00
Bethany, Church and Sunday School by E. N. Clark.....	4 04	Pomfret, Young People's Association, by John P. Grosvenor..	4 01
Bridgeport, Swedish, by John H. Sunden .....	7 25	South Glastonbury, A friend...	25 00
Burlington, by Rev. Henry J. Condit .....	12 00	Thomaston, by H. A. Welton....	6 36
Canaan, Pilgrim, by J. B. Reed.	15 77	For C. H. M. S.....	15 32
Chaplin, by Frank C. Lummis..	13 50	Thompson, by J. W. Dike.....	10 00
Griswold, by Rev. F. E. Allen...	4 10	For C. H. M. S.....	19 00
For C. H. M. S.....	21 00	Torrington, French, by Numa Ramsayer .....	6 00
Y. P. S. C. E. for Italian work in Bridgeport .....	14 00	Voluntown, Ekonk, Rev. John Elderkin, personal .....	7 00
Lebanon, by E. L. Danielson...	17 00	Waterbury, Second, by John A. Boyd .....	670 90
Litchfield, Northwest Conference	14 28	Willington, by Wm. H. Holt....	5 00
Madison, First, Ladies' Cent Society, by Mrs. J. S. Hoyt....	36 90	Windsor Locks, by Charles A. Porter .....	96 64
Middletown, First, by E. P. Augur.	20 29	W. C. H. M. U. of Conn., Mrs. Geo. Follett, Secretary.	
Milton, by Miss Bertha Register.	10 25	Hartford, First, Mrs. F. B. Cooley for "work among the	
Morris, by Samuel A. Whittlesey	12 80	Foreigners in Conn.".....	25 00
New Haven, Taylor, by David E. Clark .....	6 16		
New London, First, by E. M. Harwood .....	31 18		
New London, Second, by F. N. Braman .....	250 00	M. S. C.....\$1,339 76	\$1,395 08
New Preston Hill, by F. S. Gibson .....	10 00	C. H. M. S.....55 32	\$1,395 08

## NEW YORK HOME MISSIONARY SOCIETY

*Contributions in October, 1902. MAURICE E. PREISCH, Treasurer, Buffalo.*

De Ruyter .....	\$3 15	Richford .....	4 00
Homer .....	10 62	Syracuse, Danforth Church,	
Middletown, North Street.....	16 50	Young Business Man.....	110 00
North Evans .....	8 54		
Plainfield Centre, Welsh Church			
Paris .....	5 85		\$163 66

## OHIO HOME MISSIONARY SOCIETY

*Contributions in October, 1902. THE REV. J. G. FRASER, Treasurer*

Ashtabula, Finnish, by Rev. K. A. Lindroos, (Coll.).....	\$3 00	Ohio Woman's Home Missionary Union, by Mrs. G. B. Brown, Treas.	
Berlin Heights, by Ida M. Hill, Treas. ....	7 75	Akron, First, W. M. S. \$10 00	
Cincinnati, Columbia, by G. P. Walker .....	19 67	Ashland, W. M. S.....	3 75
Cleveland, Euclid, Avenue, by Justin Snow, Treas.....	15 83	Ashtabula, First, W. M. S. ....	10 00
Cleveland, Grace, by Rev. E. T. MacMahon .....	11 75	Ashtabula, Second, W. M. S. ....	21 85
Cleveland, Swedish, by G. Bredenberg, Treas.....	5 00	Bellevue, W. M. S.....	10 50
Columbus, Eastwood, by Rev. J. C. Jackson, Jr., D. D.....	20 00	Belpre, W. M. S.....	4 25
Freedom, by F. M. Heyd, Treas.	5 00	Burton, W. M. S.....	4 50
Hudson, Dr. W. I. Chamberlain.	5 29	Burton, C. E.....	3 50
Huntington, WEST VA., by Anna Johnston, Treas.....	15 00	Chardon, W. M. S.....	5 75
Jefferson, K. E. S., by Adaline W. Simonds, Treas.	27 00	Charlestown, W. M. S.	1 35
Jefferson, R. C. McClelland.....	5 00	Chatham, W. M. S.....	8 60
Lucas, Arthur Leiter.....	5 00	Cincinnati, Vine, Dime Bank .....	5 00
Nelson, by Miss Susie Hedger..	5 00	Cincinnati, Columbia, W. M. S. ....	3 50
Oberlin, First, by A. M. Loveland, Treas.....	42 34	Cincinnati, Walnut Hills, W. M. S. ....	2 00
Oberlin, First, by A. M. Loveland, Treas.....	40 19	Claridon, W. M. S.....	2 50
Ruggies, by D. E. Beach, Treas.	25 10	Cleveland, First, W. M. S. ....	16 65
Thompson, by F. E. Benjamin..	5 00	Cleveland, Euclid Avenue, W. A. ....	5 00
Wellington, by W. G. Watts,		Cleveland, Euclid Avenue, C. E. ....	10 00
York, by M. E. Branch.....	4 30	Cleveland, Franklin Avenue, W. M. S....	5 00
Treas. ....	20 00		



Cleveland, Park, W. M. S.	2 40
Cleveland, Lake View, W. A.	3 00
Columbus, Plymouth, W. M. S.	10 00
Columbus, Eastwood, W. M. S.	5 00
Columbus, Mayflower, W. M. S.	4 80
Conneaut, W. M. S.	5 00
Conneaut, C. E.	2 00
Conneaut, Jr. C. E.	3 00
Cortland, W. M. S.	2 50
Cuyahoga Falls, Y. L. M. S.	3 00
Elyria, First, W. A.	10 00
Elyria, Second, W. A.	10 00
Fredericksburg, Jr. C. E.	75
Kirtland, W. M. S.	6 00
Litchfield, W. M. S.	2 40
Lyme, M. B.	4 00
Lyme, M. C.	6 00
Madison, C. E.	2 50
Mansfield, Mayflower, W. M. S.	2 00
Mansfield, Mayflower, Jr. C. E.	2 50
Marblehead, W. M. S.	6 00
Marietta, First, W. H. M. S.	10 00
Marietta, Harmar, W. M. S.	10 30
Marysville, C. E.	2 00
Mt. Vernon, W. M. S.	12 00
Newark, Plymouth, W. M. S.	5 00
New London, W. M. S.	3 00
North Ridgeville, W. M. S.	2 50

Norwalk, W. M. S.	6 00
Oberlin, Second, L. S.	20 00
Painesville, First, W. M. S.	20 50
Sandusky, W. M. S.	1 25
Sandusky, C. E.	3 00
Sheffield, W. M. S.	2 25
Springfield, First, W. M. S.	7 00
Strougsville, W. M. S.	2 40
Sylvania, Jr. C. E.	2 00
Tallmadge, W. M. S.	22 00
Toledo, First, W. M. S.	50 00
Toledo, Washington Street, W. M. U.	6 24
Toledo, Central, W. M. U.	30 00
Toledo, Plymouth, W. G.	6 00
Toledo, Plymouth, S. S. Prim.	2 18
Unionville, W. M. S.	8 00
Unionville, Jr. C. E.	5 00
Wauseon, W. A.	7 00
Wellington, S. S. Prim.	2 00
York, W. M. S.	2 85
Youngtown, Elm St., W. M. S.	4 80
LEGACY, Mrs. J. C. Bateham	50 00

## FOR SLAVIC WORK

Ohio Woman's H. M. Union, by Mrs. G. B. Brown, Treas.	
Unionville, S. S.	\$10 00
General	\$819 04
Slavic	10 00
	531 82
	10 00
	\$829 04
	829 01

## MICHIGAN HOME MISSIONARY SOCIETY

Receipts in October, 1902 THE REV. JOHN P. SANDERSON, Treasurer, Lansing.

Beacon Hill	\$2 00
Cedar	1 59
Chippewa Lake	1 00
Detroit, First	200 00
Detroit, Plymouth S. S.	5 00
East Paris	7 00
Gaylord	10 40
Isabella	90
Jackson, Plymouth Y. P.	7 00
Lake Ann	2 13
Ludington	26 96
Maple City	2 00

Nahma	85
Onckama	2 50
Redridge	2 00
Saranac	2 50
Saugatuck	9 00
Sheldrake S. S.	1 00
Somerset	7 68
Vanderbilt	1 30
Interest	275 00
W. H. M. U. of Michigan	394 48
	\$962 29

Receipts of the Woman's Home Missionary Union of Michigan in October, 1902.

MRS. E. F. GRABILL, Treasurer.

Allegan, W. M. S.	\$12 50
Almont, W. M. S.	8 65
Ann Arbor, W. H. M. S.	10 00
Benton Harbor Congl. M. So. (thank offering, \$4.00)	5 00
Sheboygan Wom. U.	18 50
Clarksville W. H. & F. M. S.	2 00
Clinton, W. M. S.	21 50
Delhi, W. H. M. S.	5 00
Detroit, 1st W. Ass'n.	90 00
Detroit, Brewster L. Soc.	10 00
Detroit, Woodward Ave. W. Union	43 75
Dorr L. M. S.	3 00
East Gilead L. M. S.	3 00
Ellsworth W. H. M. S.	1 00
Grand Ledge W. H. M. U.	3 50
Grass Lake, W. H. M. S.	17 30
Greenville W. H. M. S.	7 05
Interest	140 00

Jackson, 1st, W. H. M. S.	40 00
Jackson, Plymouth W. H. M. S.	5 00
Lake Odessa L. S.	13 00
Ludington W. H. M. S.	14 50
Muskegon, 1st W. M. S.	15 00
Owosso W. M. U.	7 31
South Haven W. M. S.	13 00
Three Oaks W. M. U.	9 05
Victor W. H. M. U.	5 00
Watervliet, W. H. M. S. of which \$20.00 is thank offering	27 63
	\$584 19
YOUNG PEOPLE'S SOCIETIES	
Hudson, Y. P. S. C. E.	\$6 00
Port Huron, 25th St. Congl. Jun. C. E. S.	1 00
	7 00
	\$591 19

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**A PAYMENT OF \$50 CONSTITUTES AN HONORARY LIFE MEMBER**

## Form of Bequest

I bequeath to my executors the sum of \_\_\_\_\_ dollars, *in trust*, to pay over the same in \_\_\_\_\_ months after my decease, to the person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

# Congregational Home Missionary Society

Fourth Ave. and 22d St., New York

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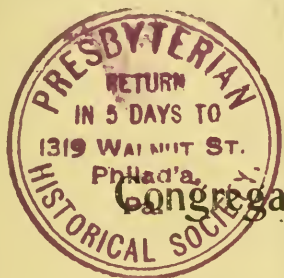
REUBEN A. BEARD, D.D.

# The Home Missionary

Vol. LXXVI

JANUARY, 1903

No. 3



Congregationalism in Indiana

(Illustrated)

Prophecy Fulfilled in Kansas

(Illustrated)

Some German Congregational Churches

(Illustrated)

Our New Associate Secretary

(Illustrated)

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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## The Home Missionary

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# The Home Missionary

VOL. LXXVII

JANUARY, 1903

No. 3

## EDITORIAL NOTES

THE debt is dead. For this let all friends of home missions praise God. One danger sometimes follows debt raising; the danger of relaxed effort, and that peril we are already beginning to feel. The spur of the debt is no longer urging the churches on but there is another spur which presses with painful insistence upon the executive committee and which they would be glad to share with the churches: *the spur of the work*. Estimates from our perplexed superintendents now coming in are pitiful in their imploring cries for larger grants of money, to meet the perfectly plain and imperative demands of their work. Opportunity! Opportunity everywhere and wanting only, the ability to enter and possess great claims for God and our country! Friends in the churches do you feel the pressure of these claims as you make your benevolent schemes for the new year? The demand grows with the work, and the missionary income must grow with the demand. Debts of the past are paid. Let us be thankful! How much now shall we add to our old measure of giving for a new advance? The January HOME MISSIONARY reaches many of our readers in the early days of 1903. What better time to remember the Home Missionary Society, with a thank offering, if the spirit so prompts, or with an enlarged pledge for the coming twelve months? The King's business requires haste. Please sit down quickly and write that check or that pledge or *both*.

UPON another page of this number we are happy to present the portrait of Mr. Don O. Shelton, the newly appointed Associate Secretary of the Society, who enters upon active service with the opening of the year. Accompanying the cut the loving "appreciation" of his personal friend, Harry Wade Hicks, Assistant Secretary of the American Board, will be read with special interest. It is a happy omen that these two young men, formerly so closely associated in religious effort should have been called, at almost the same time into the foreign and the home work of our churches, and equally auspicious that another friend and co-worker of both, Mr. John Willis Baer, should have been selected for similar

service by the Presbyterian Board of Home Missions. Thus the spirit of the new century, which is that of growing unity and co-operation in evangelistic effort, is happily illustrated, and thus also, we must believe, that spirit will be sensibly promoted. Mr. Shelton's appointment is to create a new bond between the Home Missionary Society and a vast but as yet unorganized army of youth in our churches, whose thought, prayer, and personal devotion are imperatively needed in the evangelization of our country. To all such and to all others, we commend him as a tried and successful promoter of missions, and a leader safe to follow. We ask for him a warm place in the affection of God's people and their heartiest co-operation in his plans of work as they shall develop in the coming months.

By reason of a slight misunderstanding a rather serious error crept into the volume number and the paging of the November issue, which went undiscovered until the edition was in print. How to correct it has been a question. The error affects only those who are accustomed to bind the HOME MISSIONARY by volumes. It has been decided to allow the change, inadvertently made, to run through the year to the April number, when an index for each of the Volumes LXXV and LXXVI will be made. After that date the old order of one volume for each year will be restored.

ON another page we reprint from the Congregationalist the earnest appeal of the Massachusetts Committee. It touches interests far beyond the limits of Massachusetts as the reading of it will show. Every mission and outpost of the National Society is vitally interested in a cordial response to this plea. When Massachusetts fails we feel that the judgment day is near at hand. The treasury of the National Society is already suffering by the falling away of gifts in the old Bay State. With something more therefore than perfunctory interest we desire to add a helpful Amen to the cry of our Massachusetts Auxiliary.

WE should be glad to receive such a letter as the following by every mail. Are there not more young Life Members who will be moved to imitate the example of "Elcy Hathaway."

**A Touching Letter** Dear Sir:—Enclosed find an order for \$1, which I send the Congregational Home Missionary Society. I am a little girl ten years old. I was made a Life Member of the Society March 15, 1894. I have saved all my candy money and rib-

bon money so I could send some to the society. I love to get the magazine. I will try from this time on to send the society \$1 every year and more when I get old enough to make more. Please do not fail to send me the HOME MISSIONARY every month. I live six miles from my postoffice and the HOME MISSIONARY is the only missionary magazine in my neighborhood.

Your little friend and well-wisher,

ELCY HATHAWAY.

ILL health of several months standing compels the retirement of Dr. Cobb from the Secretaryship of the Congregational Church Building Society, a position he has filled with great honor to himself and the churches for the past twenty-one years. His brethren at the Congregational Rooms yield to this necessity with great reluctance and sincere sorrow, and the churches both East and West will share fully in this regret. For twenty-one years Dr. Cobb has given himself wholly to the work of church and parsonage erection, and to that of enlisting the interest of the churches in the effort. His labors have been richly crowned with success. The Home Missionary Society is especially in his debt, for no work is more closely connected with church planting than that of church erection. Almost daily the business of the Home Missionary Society and that of the Church Building Society come in touch so as to require regular conference between the two offices. Such close communion in a common work creates ties that are not easily broken and their memory will be blessed. Dr. Cobb is in a certain sense a martyr to over-devotion to his work, and it is the strong hope and earnest prayer of his brethren that his health may rebound now that the strain is relaxed and that many years of life may be given him in which to enjoy the rewards of his devoted labors.

DURING the temporary absence of the editor upon special service. THE HOME MISSIONARY has been prepared and supervised by Dr. J. M.

Whiton. His thorough sympathy with the work

**Acknowledgement** and his rare literary taste and facility especially fitted him for the task and the value of his services, which have been appreciated by all readers, is hereby gratefully acknowledged. The article which appeared in the November number, entitled System versus Spasm, from the pen of Dr. Whiton, has excited unusual interest, and is about to be issued in leaflet form for general distribution.

THE following card letter has been sent to every home missionary pastor under commission of the National Society. Such cards are so easily laid aside and forgotten that they will be sent out again and again between now and April 1st. They should not trouble any pastor who has made his best effort for home missions this year. All others, we hope, will be troubled and will find no rest until they respond as every church should with one generous effort for the Society each year.

1902-1903.

DEAR FELLOW-WORKER:

The fiscal year of the Congregational Home Missionary Society ends March 31, 1903.

*If you have not yet taken* your annual collection for Home Missions, the time is short. Why not *begin* now? To begin means:

1. To sow the homes of your people with home missionary literature. I will furnish it at your request. Name the quantity.
2. To *remind* them occasionally of the coming contribution and of its importance.
3. To preach one or more *rousing* sermons in connection with the effort.
4. To aim distinctly at enlisting *every individual member* of the congregation, young and old. It is the many littles that count.
5. *Then*, at the most *favorable time*, shoot out the net and gather in the result of your intelligent, persistent and systematic endeavor.

Money for Home Missions does not come by the mere asking. Raising it is a business, requiring ingenious method, tactful appeal, judicious advertising and a careful diffusion of knowledge.

Please leave nothing untried to make the contribution of your church this year the largest in its history.

December 15, 1902.

J. B. CLARK, Sec.

FEW without the experience are aware of the labor involved in conducting home missionary campaigns through the winter months.

**Missionary  
Campaigns**

The efficient organizer of these campaigns is Rev. Charles W. Shelton, in connection with the Secretary of the State where they are held. The speakers from the National Society are Secretaries Shelton and Puddefoot and Miss M. Dean Moffatt. During the Connecticut Campaign, which extended from October 25th to November 13th, Secretary Joel S. Ives was the fourth in this band of speakers. Twenty-four meetings were held in twelve different towns. Forty-eight addresses were

made by the representatives of the National Society and twenty-four by the State Secretary. A special feature of the Connecticut meetings was a paper by a resident pastor on the "Local Missionary Outlook" at each morning session. A helpful feature of the afternoon session was a free parliament of home missions. No such campaign in Connecticut has been attended by larger audiences or has called out warmer expressions of interest.

The Maine Campaign extended from November 15th to December 15th. There were thirty meetings in fifteen towns, Messrs. Shelton and Puddefoot and Miss Moffatt represented the National Society, and Rev. Charles Harbutt, the Maine Secretary, presented the interests of the State. Forty-five addresses were made by the National representatives and ten by the State Secretary. The evenings were given to stereopticon lectures which were received with marked interest and enthusiasm.

The entire month of January and February will be devoted to Rhode Island and New Hampshire, and a special feature in Rhode Island will be Sunday Field Days, when the pulpits in the leading cities will be open for the Home Missionary plea. The Executive Committee have never felt more encouraged by the interest manifested in these State gatherings than at the present time. Great credit is due to the patience, endurance and enthusiasm of our Field Secretaries and Collecting Agencies.

THE Utah Association elects the following as members of the Congregational Home Missionary Society in accordance with the plan adopted at Syracuse: For three years, Mr. Edward Merrill; for two years, Rev. C. T. Brown, D.D.; for one year, Rev. P. A. Simpkins. Wyoming Association elects for one year Rev. A. C. Warner; for two years, Rev. George W. Crater; for three years, Rev. W. B. D. Gray.

### SHIFTING SETTLERS, NOT SHIFTLSS

The last quarter we received into our membership four families with eight members. If we could only keep all the members we get! But there is so much shifting among our population, that we lose almost as many per year as we receive. This is a chief reason why our field is so long dependent on the Missionary Society. It is generally the poor immigrants who are coming here; and when they have gathered a little money they leave us again for a better place. What a geography of the State of Nebraska tells of Sutton is pretty well said: "It is a Russian immigrant station."

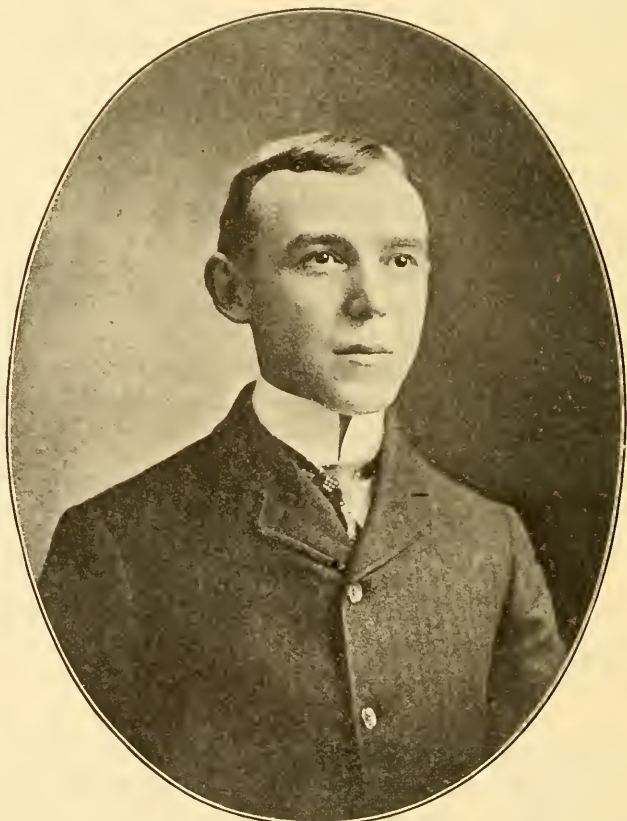
*Nebraska.*



**MR. DON O. SHELTON—AN APPRECIATION**

BY HARRY WADE HICKS, ASSISTANT SECRETARY OF THE AMERICAN  
BOARD.

A wealth of experience, as wide as it has been rich, characterizes the equipment with which Mr. Shelton approaches his service with the Congregational Home Missionary Society. If a religious worker



DON O. SHELTON

succeeds in reaching young men, he may confidently expect to attain a fair degree of success in any phase of religious work which is related to the members of the Church of Christ at large. It has been in this field, difficult to reach and cultivate, that Mr Shelton has rendered his largest and most efficient service.

As General Secretary of the Young Men's Christian Association of Elmira, in the State of New York, and at the East Side Branch of the same organization in New York City, opportunities for testing were many and varied. These positions, and others like them in importance, demand men of unusual strength and warmth of personality, abiding fellowship with the Christ whom the Association unceasingly exalts without wavering or apology, and executive and administrative ability of no mean order. True success is registered not so much by tabulated statements as by impressions indelibly stamped on the character of men. Measured by this standard, Mr. Shelton was worthy to be called to the field of larger influence as a traveling secretary of the International Committee of the Young Men's Christian Association, the organization exercising the administration of the whole Christian movement for the young men of the cities, army, navy, railroads and other spheres of life.

While a traveling secretary for a brief period of years Mr. Shelton was in constant demand from every quarter of Canada and the United States, and as a consequence was privileged to conduct conferences among young men in a majority of the States and provinces of these two countries. In this position he was specially charged to promote systematic study of the Bible, while devoting attention also to organizing business and professional men of all ages and classes for the study of missions, giving to missions, and personal work to lead young men into the Christian life and the Church. When the decision was reached last spring to withdraw from active labor for a year of quiet study and investigation of special religious questions under the guidance of Professor Bosworth and President King of Oberlin, Mr. Shelton had already received invitations, one year in advance, for all the days available throughout the succeeding period of the working year. It was with sincere reluctance that the International Committee yielded finally to the suspension of his services, which had won the approval and confidence of State and local committees and secretaries, as well as the closest friendship and emulation of his colleagues.

The publications best known from Mr. Shelton's thought and pen have been "Personal Work and the Personal Worker," "The Public Use of the Bible," "The Greatest of Books," and a pamphlet on "Christian Stewardship and the Use of Money." Considering the immediate and urgent need for a literature for disseminating knowledge of missionary work in our own country, the choice of the new secretary is timely and full of promise. For some time Mr. Shelton has been preparing a course of Bible study dealing with the characters of the

Old Testament to be used as an integral part of a scheme of study among the college women of the United States.

As a teacher of the Bible Mr. Shelton has had long experience, attended by increasing approval. For the last two years he has conducted normal classes for training personal workers at the Men's Student Summer Conference of the South, at Asheville, N. C., and a similar conference of college women of the East at Silver Bay, Lake George, as well as numerous gatherings of lay and secretarial workers of the City Young Men's Christian Association.

Mr. Shelton has an intense, direct and practical style of public address. His knowledge of the Bible and long experience in leading young men into the Christian life by personal interview make his public service to abound in spiritual power. Many young men throughout the country date new experiences and ambitions for life from social intercourse with this man, when he helped them to readjustment of habits or new motives which have operated with increasing power in after years.

Mr. Shelton is about thirty-five years of age, and a native of Odessa, N. Y. He has enjoyed travel abroad, especially in Palestine. He was married recently in New York City to a young woman widely known as a prominent and able city mission worker. Coming, as he does, to the city where for years his activities and many of his friendships have been centered, with his wide outlook on religious work in this and foreign lands, Mr. Shelton will find a field of labor offering unusual opportunity for the exercise of the talents which have through other organizations been directed successfully to the upbuilding of the Church. For if the religious life of young men and young women is to be characterized by depth and reality, missions both at home and abroad must assume the chief place in their thought, prayer, sacrifice in money and gift of life for service. As an advocate of missions the Congregational Churches have received in him a sturdy re-enforcement.

### A TRANSFORMATION

Mr. L. A. Marshall, of the Moody Bible Institute, has been touring in Colorado. He sent to the *Christian Herald* a letter from which we take the following account of the transformation wrought in one town by the work of a Congregational home missionary:

It was six o'clock on that Saturday night when we reached the town of Yampa, forty-five miles from the place we left in the morning. An appointment had been made for me to remain there over Sun-

day to assist Rev. Frank Fulkerson, pastor of the Congregational Church, who was once a student of the Moody Institute. He has been on the field about two months. I found the history of the church interesting indeed. There has been preaching in the town about two years. Last spring a converted cowboy engaged an evangelist to come and hold meetings. The results were excellent, and a Congregational Church of sixty-five members was organized. Previous to this revival, Yampa had the reputation of being the wickedest town in Rout County. On Sunday, the cowboys regularly gathered for a day of carousing. Horse-racing, broncho-breaking, lassoing wild cattle, gambling and drinking occupied the day, closing quite frequently with a fight. The nights were spent in gambling in the saloons.

Now all this is changed. Men who once spent their nights around the card-table, and their money in the gaming-pot, now spend their evenings at church and their money to advance the cause of Christ. Some who were once the lowest gamblers are now Spirit-filled Christians, and the leading men of the town are members of the church.

Mr. Fulkerson recently asked one of the saloon-keepers, as he met him in the morning:

"How is business?"

The saloon-keeper replied, as if craving his sympathy:

"Business used to be very bright, but now I do not take in more than a dollar a day, and my license is \$325 a year. Something is the matter with the ranchmen, for when they come to town now they do not call at the saloon and have a social drink as they used to do. They buy their groceries and go right back home again."

Thus the saloon-keeper unwittingly testified to the power of the Cross of Christ in Yampa.

During the two months Mr. and Mrs. Fulkerson have been on the field, eight have been converted, and seventeen have joined the church. One woman, fifty years of age, who had not heard a sermon for twenty years, was among those converted.

The attendance at the services was formerly but a mere handful. It now numbers 150 at the Sunday services, and fifty at prayer meeting.

Going to church there is not an easy thing. The farthest attendant lives eighteen miles away, while several live at a distance of eight miles. One family comes seven miles regularly to prayer-meeting. One woman drives twelve miles alone, and another eight, each bringing three small children, one a babe in arms. Ought not this to shame some who live next door to the church in the city, and yet do not find it convenient to go?



Two thousand dollars were readily given for a church building which is to seat two hundred people, and a parsonage will be built on the lot beside it. The pastor's salary is paid promptly in advance, and the church is now planning to support a native missionary to represent them in the foreign land.

The three services it was my privilege to hold in the town-hall, which is their present meeting-place, were meetings long to be remembered. The seats are planks laid on sawed blocks, and are very uncomfortable; yet so hungry were the people for the Bread of Life, that they listened with rapt attention to the teaching of the Bible for an hour at each service, and after the last meeting (which closed at ten o'clock), they said they would have been glad to have listened until midnight.

### THE MASSACHUSETTS HOME MISSIONARY SOCIETY—AN APPEAL

The demands on the treasury of the Massachusetts Home Missionary Society are increasing from year to year, because of the work that must be done in foreign languages. This home-foreign missionary work was carried on by a portion of the Swett legacy set apart for the purpose, until 1900, when it was exhausted, and for two years the ordinary receipts of the society have been used for it. This has resulted in diminishing the surplus that can be sent to New York for our work in the West. In order to continue this home-foreign work, even at present rates, to say nothing of the gradual increase which is sure to be called for, and to do our fair share of the Western work, which is so pressing, there is need of an increase of \$20,000, at least, in the gifts of the churches. Shall we have it?

The churches, through this society, are now preaching the Gospel, in their own mother tongue, to Armenians, Finns, French, Germans, Greeks, Italians, Norwegians, Poles, Swedes and Syrians. These nationalities represent one-fifth of the population of this State. Our churches spend \$20,000 a year in preaching the Gospel to them, and eighty times as much in preaching it to their own people. Nothing will so surely, or so quickly, bring these peoples into sympathy with the best things among us as the Gospel. Nothing will do more toward making them helpful citizens of our Commonwealth.

This society, then, asks with reason for a large increase in gifts from those who feel the force of the command to preach the Gospel to every creature; and asks it also from those who feel the danger to our land from the greatly increasing immigration of our day. A



much larger proportion of this constantly increasing immigration than is generally realized comes to Massachusetts. Two years ago more than 40,000 of them came into our State; last year 60,000. This State received in the last reported year more immigrants than any other, except New York and Pennsylvania. It received 20,000 more than all the other New England States. It received more than all the following States and Territories: Arizona, Colorado, Idaho, Kansas, Minnesota, Montana, Nebraska, Nevada, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin and Wyoming. Our State is rapidly changing its component parts by immigration and by births as well. Whatever social, civic and political problems may arise out of this alien mass incorporate with us, and however difficult their solution, the duty of the church is plain. To those who have it not the Gospel must be preached. A leaflet giving facts as to our foreign population and its distribution through the State may be had at the rooms of the Society. Let the churches only consider these facts and they will cherish and abundantly provide for this home-foreign work.

JOSHUA COIT,  
*For Executive Committee.*

### THE GOOD WIFE

When you are making up stories of missionary endurance, don't forget to give the wives their share of the credit. I do not mean those few exceptions where the wife can preach as well if not better than the husband, but the ordinary missionary wife, who keeps the home running, is good to everybody that calls, rich and poor, friend and book-agent, happy worker and grumbling idler and critic, old woman and little child; and with it all keeps the complaints of the parish as much as possible away from her husband; stands guard over his study hours; sacrifices her own sleep and time and pleasure that he may be as well equipped as possible for his public work: That is the real home missionary heroine! Churches little appreciate what they owe to their pastor's wife. Tell your good women of the Eastern churches, when they are filling the missionary barrels, to be sure to put in the cream, in something the wife cannot mistake but for her own. I often think the titles should be reversed, for she is the real house-band, husband.

I thank God daily that I am intimately acquainted with one such.

*North Dakota.*

## CONGREGATIONALISM IN INDIANA

BY THE REV. EDWARD D. CURTIS, D.D., SUPERINTENDENT.

The "Acts of the Apostles" is a hopeful and inspiring chronicle, because full of confident activity. Despite obstacles, Congregational missionary effort in Indiana has had its measure of success. The tone of this brief review will be cheerful.

## A STUDY IN ORIGINS.

Dr. Lyman Beecher, from his vantage ground near the eastern border, had in 1835 uttered the warning that Romanism was seeking



KOKOMO, INDIANA, CONGREGATIONAL CHURCH

possession of the Ohio valley. Its success in the river towns and adjacent districts was apparent. Later, Horace Bushnell startled the "grace that was east" by intimating that emigration tended to barbarism. Meanwhile the gateway from the southland was open, affording ingress to predominating numbers. This southern colonization was slowly constructive, not only in the lower one-third west of Kentucky, but far into the interior and north. Forests and malarial conditions repelled eastern settlers, who preferred the savannas of the west. A decided northward curve in the emigration line here made room for the wedge-like pressure from the south.

## AN EFFORT AT DENOMINATIONAL EQUILIBRIUM.

The first National Convention of modern Congregationalism in 1846 assembled in Michigan City church. Its selection as a convenient meeting point placed early emphasis upon the strategic central position Indiana occupies. Missionary



The Old First Cong Church, Michigan City, Indiana

statesmanship makes careful note of the laws governing the distribution of population. As a child of home missions the church welcomed forty-eight delegates, five from its own commonwealth. Time has proved the convention a case of projected efficiency. A romantic interest attaches to it as the precursor of the Triennial Council. Four of the present sixty churches then existed, not all yet free from "Plan of Union" trammels.

First Cong'l Church Parsonage  
Michigan City, Indiana

## FIRST NOTES OF FREEDOM.

A fortunate constitutional clause saved the little white historic edifice at Michigan City to its faithful members. In the crucial meeting the pastor and a majority, disappointed in their purpose to **change** polity and acquire possession, **voted** themselves letters and hastily withdrew. As the door closed behind them, Deacon Baldwin fell on his knees; and in sorrow pleaded the covenanted faithfulness of the remnant, and claimed a bless-

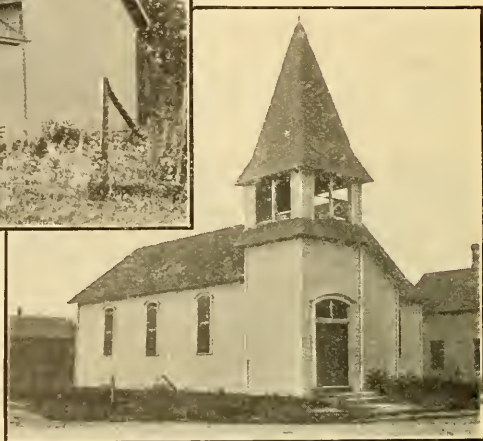


ORLAND CHURCH AND MANSE





PORTER AND FURNESS-  
VILLE CHURCHES



ing. In later prosperous years, as the present fine church and parsonage rose, a seceder exclaimed, "The Congregational church can have anything it wants." It may be stated that the manse, the pipe organ, the endowed lantern-service, the Swedish Congregational church, and \$10,000 endowment were personal home gifts. The church adjusted itself to the needs of a city of 15,000, increasingly foreign; has mothered a German and a Swedish church, and through its membership the Porter and Furnessville churches, both sole occupants of their religious vicinage near the city, have come into being and usefulness.

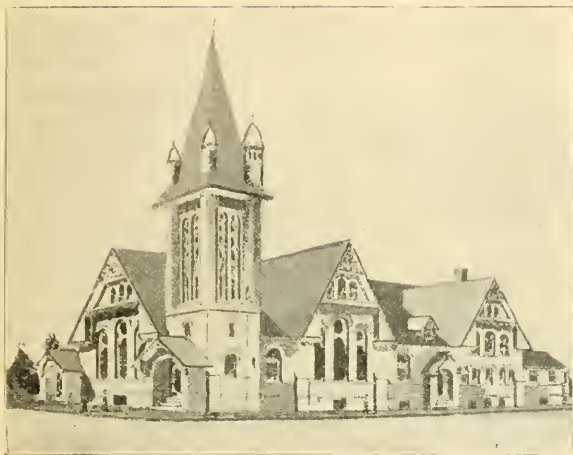
Orland, known as "Vermont settlement," is the only other example of Congregational escape from the "Plan of Union." Wise leadership in a protracted struggle brought emergence. Four churches in the county testify to the grace of the older, mother church. Aid was received, and over \$3,000 has come back.

#### SACRIFICE GIVING.

The large proportionate gifts of Porter church, for missions, result from a carefully planned system of personal and family self-denial. Sacrifice envelopes are distributed,



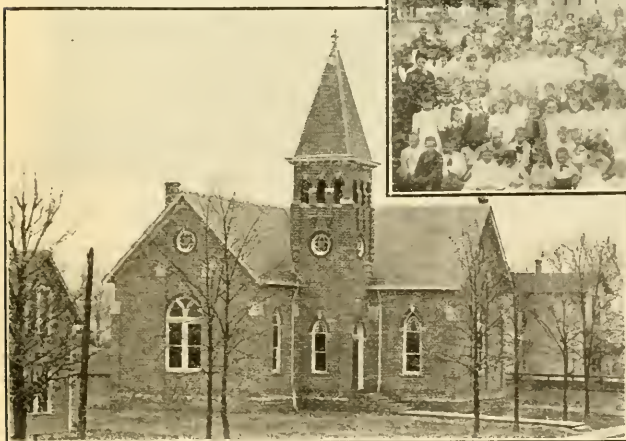
FIRST CONG'L CHURCH,  
Michigan City, Indiana



PLYMOUTH CONGREGATIONAL CHURCH  
Fort Wayne, Indiana

the pastor preaches on the subject of "Missions and Christian Consecration," and the members cheerfully deny themselves so as to bring an offering to the Lord on the following Sabbath, an offering which has been saved by denial of self in some form. Often enclosed in the same envelopes are appropriate

Scripture texts. These are read as the envelopes are opened in the presence of the congregation. The church is composed almost entirely of working families. One who has attended these local missionary anniversaries can speak of the gladness and cheer, and of the singular harmony and love-feast quality which character-



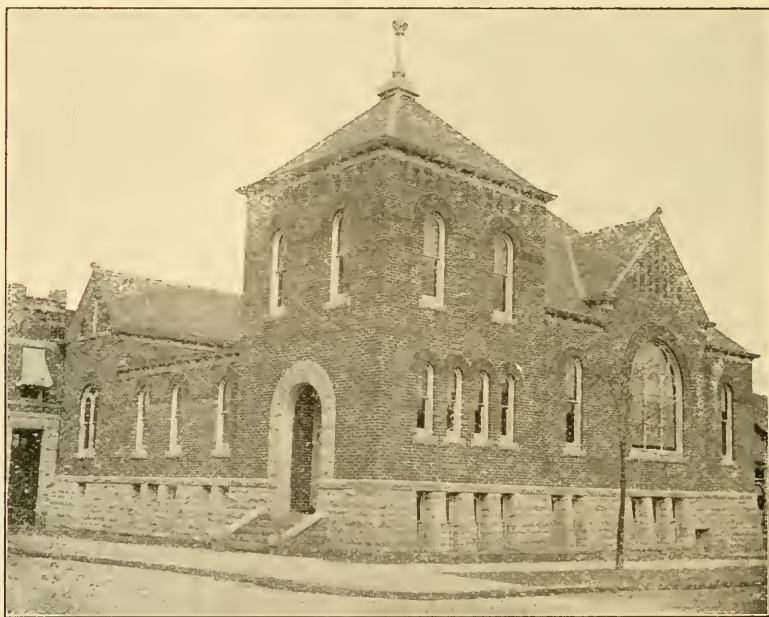
OLD ANTI-SLAVERY CHURCH, LIBER, AND THE NEW,

ize all the meetings. Conversions are frequent. The gifts range from \$100 to \$160 annually.



## THE "HIGHER LAW" IN OPERATION.

The anti-slavery agitation was responsible for a few isolated but vital Congregational missionary movements in ante-bellum days. None were more effective and persistent than Liber church and college, in eastern Indiana. The group now contains five churches. Aided by the Society the mother church renewed her youth. Patriotism, personal godliness, evangelistic, educational and missionary zeal and simplicity in living have characterized this church. There is an unshaken reliance upon the Bible and Congregationalism. The names of Taylor, Votaw, Diggs, Bosworth, Weber, Bockoven, and Mont-



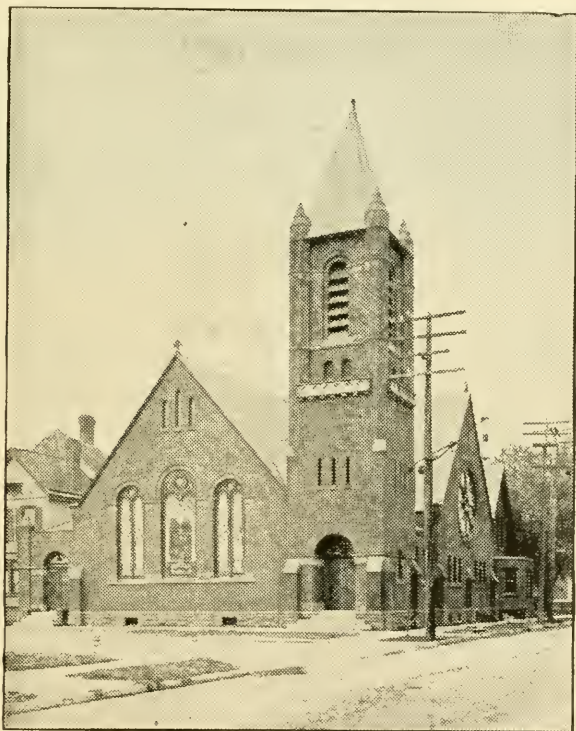
FIRST CONGREGATIONAL CHURCH, ALEXANDRIA, INDIANA

gomery suggest the outgoing tides of influence. The church recently erected a new meeting-house, costing \$3,500, in a neglected region in the southward extension of the nearby county town. It speedily became a religious "power house" in that workshop district. The trained democracy of workers, descendants of Abolitionists, resolutely took up their task. There was indifference, hostility, ignorance, squalor and vice. From rough and unsightly beginnings there has been evolved a splendid Sunday School, a large and enthusiastic

Young People's work, and a full evening congregation of well dressed and orderly young people.

#### FIRST STRATEGIC MOVEMENT.

Involved in the origin of Plymouth church, Indianapolis, was a sense of denominational responsibility. Like Paul's birthplace it is "no mean city." Connecticut friends in 1859 provided, in part, funds for lot and edifice. Outside pressure and internal tendency combined to make it later an institutional church. Strong currents of sectarian



MAYFLOWER CHURCH, INDIANAPOLIS, INDIANA

and sectional opposition beset its course. Immigrating Congregationalists avoided its doors, and their names promptly lengthened the statistical rolls of a sister denomination. Struggling for existence and usefulness, it became an "open-door" church, ministering to the "outside saints." The city being near the "snow line" was a winter rendezvous for the extensive class of the "house of Ishmael," and the church, opposed by prevailing sects and creeds, sought methods to



HOPE CONGREGATIONAL CHURCH, ANDERSON, INDIANA

apply Christianity by ameliorating squalor, poverty, ignorance and vice, and to elevate social conditions. Becoming self-supporting, and providing itself with a well-equipped meeting house, through the creative genius of the pastor and the nurture of the people, there were established, and finally by the aid of city support put on a permanent footing, the "United Charities," the "Friendly Inn," the "Free Kindergarten," with four thousand enrolled, the "Flower Mission Training School for Nurses," the "Dimes Savings," the "Children's Guardians," the "McCulloch Summer Home for Sick Children," the Plymouth Institute for Night Classes" the "Lecture and Travel Classes," the "Lantern Services," and the "Maternity Society." The church has furnished two college presidents, many prominent educators, lecturers and writers, including Professor E. H. Griggs, the lay preacher of Boston. It also sustains a "Neighborhood House" in the colored district. Eighty teachers in the city schools have been regular attendants at the same time. This net result of home missionary effort was scarcely contemplated by the givers, but it is worthy of note. The seven succeeding city churches are pursuing evangelical lines, and gradually acquiring spiritual and static force. The Rev. N. A. Hyde's name is imperishably connected with the strongest—Mayflower church. His life and labors were, in a large sense, a splendid contribution to home missions.

Anderson, Kokomo, Angola, and Elkhart are representative churches standing for education and high ideals.

#### A COMMON DENOMINATOR.

Union Church, Indianapolis, is an illustration of Congregationalism as a common denominator. It is the sole occupant of a small suburban section, and affords a church home and means of grace to a self-respecting community. Bright and interesting families from six denominations joined in mutual covenant. The same unifying power of the Pilgrim polity is seen in Olivet, now North Church, in which members of every denomination found common ground in faith, order and discipline. The spiritual lesson in Congregationalism is manifest in the increasing prevalence of union revival effort in Indiana, wherever it is a working force. There is no question that it has the highest spiritual and economical value as a "solvent of sects." It carries the whole religious philosophy of the vexed denominational question up to a higher level. This is not an overworked idea in Indiana. Congregationalism's most thrilling victories and most far reaching influences are thus marked. LaCrosse is the latest instance, the first and only church organization in the place, starting with twenty-six members, seventeen on profession, who have been educated in various preferred ways, and nine by letter from four different denominations. It is a new town on the Kankakee; the nearest church is four miles distant, and the nearest English-speaking congregation worships seven miles away.

#### GOOD INVESTMENTS.

Trinity Church, Indianapolis, was aided to the amount of \$1,800, commencing in 1896. It is self-supporting, has a good house of worship, two hundred and fifty members, has given the Society \$175, raised up a valued pastor's assistant for a Chicago church, and sustained three of its young women in the Bible School at Cleveland.

June 17, 1890, the Society aided Plymouth Church, Fort Wayne, continuing its aid five years, to the amount of \$2,575. Commencing with less than one hundred members, and a frame structure on a west-side leased lot, it now owns without debt a centrally located church costing \$30,000, has four hundred and thirty members, and has helped plant a vigorous offshoot in South Wayne.

In 1889 your missionary explored the Calumet River region. It was a land of dunes, marshes, pools, and wastes of sand. Here the lines of railway entering Chicago from the east converge, and it was becoming a work-shop district for Chicago. East Chicago, now an at-



tractive city of 4,000 people, was then in its infancy. It had been plotted and ditched, streets were cut through, and skeleton frames of factories loomed up in the distance. Seeking for a suitable place to open divine services, it was learned that a small saloon building was to be vacated. This room was leased for a month, swept, scrubbed, and the lower windows given a coat of white paint. A goods box was transformed by draperies into a pulpit, lamps bought, filled and attached to window casings, and benches hauled four miles through the sand from an Illinois town. Saturday night the place was opened, lighted, and the people gathered for a social meeting. Sunday two services and a Sunday school were held, upon which rested the divine blessing. It was a bright day, and was signalized by a Polish wedding with the usual drinking, ending in a free fight. Drunken men were lying in the gutters as the missionary workers went to the evening services. A canvass showed some earnest souls. Later the school house sheltered the little flock. There is now a stone church and parsonage costing \$6,000, one hundred members and two hundred and fifty Sunday school scholars. There are six churches in the Calumet district, four self-supporting. We can justly say that Congregationalism is indigenous in Lake County.

#### THE OLD NEW FRONTIER.

The bottoms of the Ohio and its tributaries are occasionally, in their winding courses, widened into considerable tracts. These are timbered, and only recently in Southern Indiana have they been invaded by wood-cutters, sawmill workers, and simple-hearted honest people whose livelihood is secured by opening new farms. Young families are founding homes, there are many children, and conditions are rude and primitive. Whole townships are without religious privileges; four lying side by side were found without a Sunday school. The occupants of the adjacent knob regions are often backward and slow in the arts of life. The mill settlements have no churches, and there is Sabbath desecration. Cabins are guiltless of lath, plaster or paint. There is ignorance of the Bible, and but little assimilation of its principles. There are points of historic interest. Here is the grave of Abraham Lincoln's mother, and New Harmony, once the seat of Robert Dale Owen's socialistic colony, and here lived and struggled the free-soil Kentucky ministers who fled and became Congregationalists. It is a "terminal moraine," cast up by the opposing gigantic forces of the Northern and Southern civilization and neglected by both. A native said to your missionary worker, "I have served the Lord nigh onto



forty years, sometimes on the mountain tops and sometimes in the valley, *principally in the valley.*" Our churches are bearing the light of hope, confidence, sympathy, and high ideals. They battle for law against "whitecapism," for sobriety against intemperance and for the dignity and purity of the franchise as against purchased votes. A higher value is placed on the soul of man as a citizen. Human rights, and duties become consciously identified with religious forces. There is a "palingenesy"—a creating again of fundamental and basic values, and the marvelous power of Congregationalism to establish the conception of the supremacy of the conscience in the moral life of a man is manifest. A great impulse is given to Sunday school and lay effort. "The Mayflower bore not harvest but seed; every day we fail to sow is loss."

#### THE GAS BELT CHURCHES.

The extensive plateau in Eastern Indiana drained by the Wabash and its tributaries has been for several years a land of derricks and smells—an oil and gas country—and has had a rapid development. Glass and tin plate industries have drawn workmen from Belgium, Austria and Wales in considerable numbers. Many of these, particularly from the continent of Europe, are an ignorant and rude type of humanity. "McKin" was the only supreme being, as a Belgian witness in a law court, two years ago, understood the matter. Both school and church work have been difficult. Our two Congregational churches have increased to eleven, one entirely for Welsh workers. We have also assisted in a union work at Gas City. At Alexandria a strong and vital church has been established, and social reforms initiated. The basement of this building is used for educational movements, and the Rev. J. C. Smith, the pastor, is president of the City Library Association and of the Board of County Charities. At Dunkirk also the church keeps open house, and has social accessories for hundreds of homeless young factory workers.

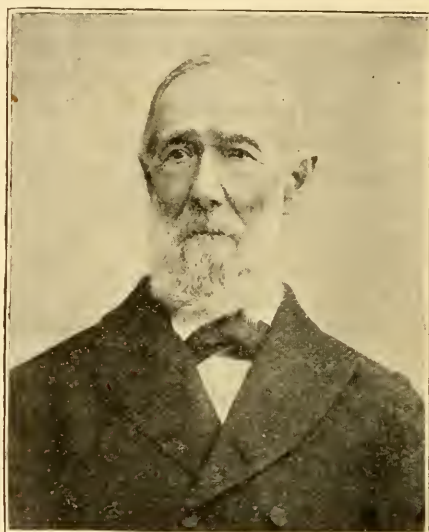
Respect for, and appreciation of, our distinctive denominational mission are increasing in Indiana. The State is rapidly lining up in culture with its sister States of Northern inheritance. A not insignificant factor in its progress is the promotion, during the last decade, of Congregational ideals in education, reverence for the franchise and benevolence,

## PROPHECY FULFILLED AND ON-REACHING IN KANSAS

BY REV. HENRY E. THAYER, STATE SECRETARY.

Kansas Congregationalism has a history and a prophecy, and no understanding of it can leave out the evolution which began in the sorrows of the fathers and continued in the successes of the children, and has a heritage to bestow upon posterity. We are proud of what has been done, we rejoice in what we are, but our eyes are to the future.

Congregationalism in Kansas begins with the arrival of the New England immigrants who had the purpose to make this a free State. The few families who came in '54 and '55 formed the first church in Kansas—the Plymouth Church of Lawrence. The nation's great-



REV. SAMUEL S. ADAIR, OSAWATOMIE, KAN.

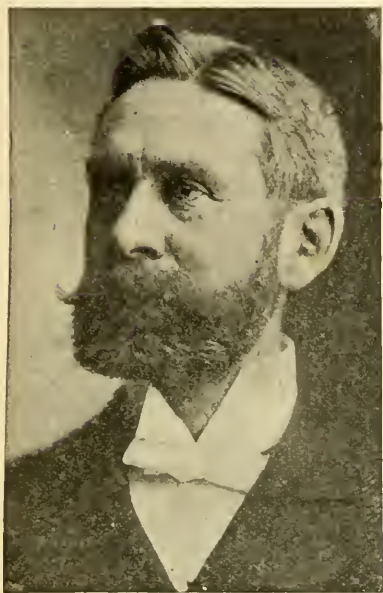
est struggle had its beginnings on Kansas soil and this church was the party most involved. The Civil War of 61-65 was a Kaw Valley scrap for six years previous. To the historian Lawrence, Osawatomie and Wabaunsee have the sound of war and patriotism. They were idealists who came in the 50's and they bred a race of idealists, as

Dr. Hale says, who have started all manner of ideal projects—some of them perhaps visionary, but always with the characteristic of the unselfish.

These fathers had good origin. Hon. Eli Thayer, the President of the Mass. Immigration Society, came of old Braintree stock, the same that produced Samuel Adams, and it was the same spirit that resisted



OSAWATOMIE CHURCH



REV. FRANCIS L. HAYES, D.D.  
Pastor First Cong. Church, Topeka, Kansas

the English in Boston, and the Border Ruffian in Kansas. It is a comfort to-day to the Congregationalists that the same forces were behind the nation in its first and second birth, and they were in both instances our fathers in the church. Our splendid church at Lawrence had frequent baptisms of blood and several in that church have fresh memories of the sorrow of which we were born. Father Adair, of Osawatomie, brother-in-law of John Brown, induced that warrior to come to Kansas, and in the border wars John Brown learned the woes that he sought to relieve at Harper's Ferry. Wabaunsee, the Beecher Rifle Colony, would have organized a Congregational church in '55 had not the men been busy

fighting for the liberties of Kansas. This place was willing to be great but more anxious to be good. It would have been capitol or the county seat, only the decrees were otherwise. It would not resort to the means necessary to hold its political advantage. Finally the U. P. Ry. built on the other side of the Kansas River, and Wabaunsee became a small village famous only for its historic church and its noble young men and women. Illustrative of its idealism is the story told of Father Lines, who was the leader of the colony.

It was proposed to build a bridge across the river in order to bring the trade from the north side. This good man objected, "There are plenty of ways for the devil to get into Wabaunsee without building a bridge."

But even as the historian will say that Congregationalism gave the character to this State, as it did also to



BETHEL HOME SETTLEMENT, Kansas City, Kansas.

the nation, so will it be said to-day that it is one of the most potent forces in the moral life of Kansas. Other denominations have more members, maybe more wealth, but none have stronger men and none stand for better life. The Congregational churches are more than a leaven, they are wholesome portions of the noble lump; 170 churches, able to take care of their own interests, ambitious to use every opportunity for service, are our realization. Many churches that once were on our lists no longer have a name or existence, but their influence abides and the effort was not lost that sought to make the institution;



FIRST CHURCH WABAUNSEE, KANSAS

men were saved and somewhere serve. The princely churches of Lawrence, Topeka, Wichita, Kansas City and Emporia, the noble quartet in our northeast, our central Great Bend and McPherson, and the strenuous churches in the northwest, are among the grand testimonials of the work of Congregationalists in this State.

The State decided in 1892 to work toward self-support in home missions. Under the leadership of that wise Superintendent of Missions, Rev. L. P. Broad, the goal was reached in April, 1900. The State Society is now in its third year of the happy experience of standing alone, conscious of its power to do even greater things.

Washburn College has just inaugurated Rev. Norman Plass as



President, and the new leader is regarded as the prophet of a larger life in educational circles. Fairmount College is younger in years, but has been favored with a remarkable development, and has the ambition to cover the south-west with its influence. Eureka Academy is well worthy of the denomination which has always been the best friend of education. These institutions of learning are in line with the spirit of the State which has as its motto, "ad astra per aspera."

Still, our eyes are to the future. Idealists are never satisfied; evo-



PLYMOUTH CHURCH, WICHITA, KANSAS

lution has no end. To-day the demands are heavy upon us in every part of the State. Kansas City, Kas., has become the home of the hosts of busy workingmen of both cities. Our Chelsea Place, West Armourdale and Argentine will keep us busy for years to come. This city is also the dumping ground of moral wastes, and our Bethel Settlement must show the way to light and health to a vast company. Eastern and central Kansas are developing and making new necessities upon our missionary forces. The inquiry for Kansas farms is heard everywhere. New industries make new duties. Just now the demand for pastors is very hard to supply. We need strenuous, winsome men, who are more anxious to build than to enjoy the habitation that others have built, and who will be content to abide in their own building, and accomplish its fullest meaning.

Our western Kansas has been the place of sorrow and disappointment. We have built to house Congregationalists who fled from the land when drought and want forced them. Can one be so foolish as to say the western counties are to be filled again and this time to keep



their people? It is significant that the best wheat raised in the State this season was grown in the extreme northwest; that the people who could not get away in the hard years are now growing rich, and that it is a frequent remark that for the man of capital there is no better place to make money than in these western counties. The culture of alfalfa and the knowledge of how to manage various forage plants and the final reliance on cattle, are indications of what we have in store in the way of opportunity to serve.

Significant here, as in other parts of the land, is the new movement among the peoples from foreign shores. A half generation ago we were awake to the need of giving to the nations at our doors the Gospel in their mother tongues. Now another burden is ours. The children of these peoples and the peoples themselves are Americanizing and will have their religion in the purist English. A mixed tongue will not satisfy. One church which was for some years fostered by our German Home Missionary Department has lately voted to hold all its services in English and has invited one of our best speaking ministers to be its pastor.

### GRATEFUL FOR SELF-SUPPORT

We have received many grateful acknowledgments for help rendered to aided churches and they are always most acceptable. The following expresses in a practical way the joy of one church in passing out of our care into a condition of self-support. It comes from Florida, and the pastor writes: "We decided several months ago to assume self-support. At that time the church voted also to send the Society an expression of our gratitude for the aid received through these years and a statement of our purpose to prove our gratitude through our work. We have just gathered our offerings, and in the absence of the treasurer they are placed in my hands to forward. We trust our church will remain on the roll of self-support. We are few and we are not strong; but we have some generous friends among our winter visitors, and if their aid continues we may be able with such sacrifices as the Lord leads us to make, to remain out of your lap. I enclose a check for \$21.03, the contribution of the Ormond Union Church to your treasurer."

## SOME GERMAN CONGREGATIONAL CHURCHES

BY THE REV. MORITZ E. EVERSZ, D.D., SUPERINTENDENT.

## IS THE LIGHT DAWNING?

At a meeting of the State Association of a strongly German State, a prominent pastor of large experience said to me:

"Eversz, I think you have undertaken a mighty tough job. But I hope you will succeed." Said a Home Missionary Superintendent of a State in which work for Germans had been carried on for years: "The one thing you need, is to make a thorough success of one or two enterprises in this State." What light can we throw on these opinions by actual facts? In mentioning these special cases I would say that others just as worthy of



REV. T. C. SCHAWBENLAND

note could be given. Salems, (German) of Parkston, South Dakota, was organized in 1892. The other churches associated with it, from whom its ranks were chiefly recruited, were formed as early as 1884. The second attempt to provide shelter for the little flock is the small building, partly visible on the right of the picture. Last year Pastor Finger—now our general missionary for Germans—lead in building this beautiful church. It cost \$4,500, and was dedicated free of debt



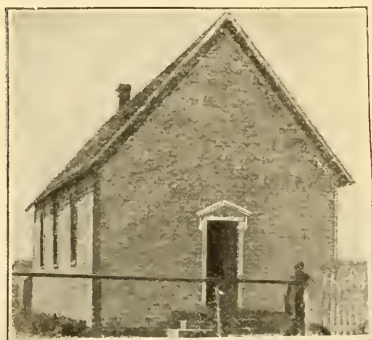
EBENEZER CHURCH, ANAMOOSE, N.D.



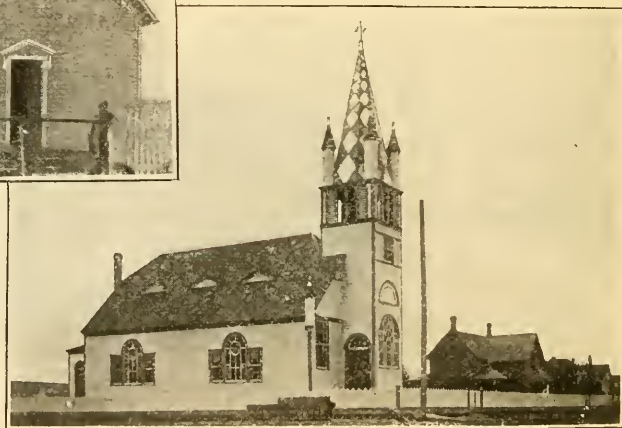
REV. PETER LICH AND FAMILY

without outside aid. As the parsonage had been enlarged and rebuilt at a cost of more than a thousand dollars the year before, the fact that the gifts for all causes averaged more than \$38 per member speaks loudly for growth on this field in the grace of giving, for none of the people are rich.

A quiet, pervasive revival of religion followed these sacrifices, resulting in some sixty conversions.



THE OLD CHURCH

ZION'S CHURCH  
KILZVING, WASH.



ZION'S CHURCH, LINCOLN, NEB.

and the house packed with anxious hearers, while the housewife was preparing dinner that he might reach his next appointment on time. the atmosphere and "warmth" of the meeting can perhaps be better imagined, than described. But God honored his message, and many entered upon the new life. No wonder Pastor Lich wrote in 1900: "We are absolutely *compelled* to build." The house would not contain the hearers.

Most of the people were new immigrants from Russia. "Breaking" late in the spring and lack of rain resulted in a failure of crops. Having come empty handed and living on credit for a year, how could they be brought through the winter? The missionary secured for them the privilege of digging coal gratis, forty-five miles away, and often be-

Eight or ten young people dedicated themselves to special work, and are now at Wilton College preparing for it. Who can estimate their influence upon the home churches and the work at large?

Ebenezer (German) of Anamoose, North Dakota, was organized by Missionary Peter Lich, in 1899. A drive of thirty-five miles in a cold North Dakota winter did not deter him from responding regularly to the Macedonian call. A sod house was the only place available for meetings. With the windows shut on account of the cold,



SALEM CHURCH, PARKSTON, S.D.



came personally responsible for flour to stop the cry of children for bread. At his appeal partly worn clothing, food and seed were furnished by their brethren in South Dakota and our American churches. When the fields gave promise of a harvest the next summer, "the people had a mind to work." With the aid of only \$300, their new church was built and dedicated amid great rejoicings, free of debt. In the movement for self-support this summer this church took the lead. Twenty-five dollars more than last year's salary were actually subscribed. But who could deny the pastor's claim that a \$600 salary with drives of ten, twenty and thirty-five miles in such a climate was little enough? Another year will doubtless see this field entirely self-sustaining.

Our four churches about Glenullin, North Dakota, have received in all \$100 of home missionary aid; meanwhile they contributed \$88



GERMAN EBENEZER CHURCH  
McLean County, North Dakota

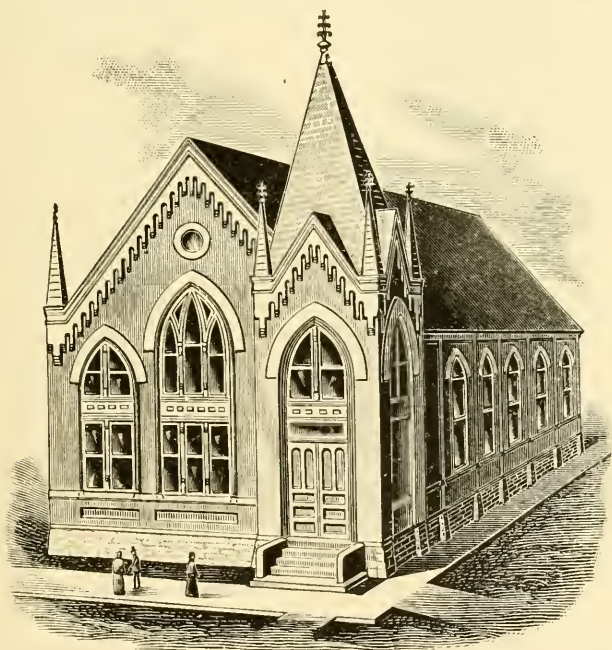
to our treasury, and \$143 to the other societies. Each church has its own meeting house, and they are now providing a parsonage. Surely the returns on this field have come quickly.

For some time our people have been moving in large numbers from the Dakotas and Nebraska to Washington. Pastors Koch and Graedel have there supplied them occasionally at and near Odessa. In the fall of 1900 two churches were organized, but we were unable to provide a pastor before July, 1901, when the Rev. J. C. Schwabenland was commissioned on a salary of \$200. At the end of one year he made the following showing: Two more churches organized, two churches erected—Pilger (German for Pilgrims) of Odessa, is one of them; \$93 returned to the Home Missionary treasury, with a vote of thanks for help, and a vote to come to self-support. The



church is now raising funds for a parsonage, and the young minister has taken possession of another center near by, almost equally promising. A "Missions-fest" recently held, netted \$128 for missions. Now, this people came to this country, almost without exception, poor. Hard work and frugal living have taught them the value of a dollar. Surely faith is not dead on the earth.

Zions (German) of Ritzville, Washington, was received in 1894. It worshipped in a small frame building. Our Congregational Church Building Society made a small grant to pay off the debt and a loan



FIRST EVANGELICAL LUTHERAN CONGREGATIONAL CHURCH  
Chicago, Ill.

to build the parsonage. Under the wise leadership of Pastor Scheuerle the church has steadily grown in influence and strength, coming to self-support in four years. Last year it erected its beautiful church at a cost of \$5,000. without aid, and also paid off the grant on the old church. The pastor's son is a graduate of Wilton and Oberlin, and is now studying in Yale Divinity School. Another son of this church is now in Oberlin College with the ministry in view.

The membership of the First Evangelical Lutheran Congregational Church of Chicago, (do not smile at the long name) migrated

from Pomerania somewhat like the Pilgrims. The State Church in Germany was hostile to the prayer meeting, conversion, and lay-activity, and made it at least very uncomfortable for such Christians. Without a well educated ministry, and in spite of the efforts of Lutheran and Methodist bodies to capture them, this church has maintained its independence, and finally reorganized as a Congregational church in 1892. Its Sunday school, Young People's Society and prayer meeting are a joy and an inspiration. Said a visitor from the east: "Would that all our churches could boast such a prayer meeting. It was a privilege to feel its spiritual uplift." This church reached self-support two years ago, and with its energetic pastor is planning for a grand jubilee at the tenth anniversary of his pastorate, to pay off the last debt and re-decorate the church.

Two of its sons are graduates of Wilton. One of them, a senior of Chicago Seminary, supplied a mission field in North Dakota so satisfactorily to the people that they decline calling a minister, preferring to wait for his graduation next May. Another is very active in city mission work. Though using the German language in its services for the *sake of the work*, this church is a fine illustration of energetic, genuinely spiritual Congregationalism.

The other German churches of this city are doing good work, and two of them, Christ church, and Trinity church of Jefferson Park, are on the eve of self-support.

The Superintendent who made the remark quoted above has since then assisted us in organizing the *third* German church in his own city. Two of these are self-supporting, one of them having received no aid from our home-land Societies. He recently said in a public address: "You Germans have far outdone our American churches, in giving according to your means to the Jubilee Fund." A former pastor of one of the oldest and strongest churches in the State, recently surprised me by saying to a friend from whom we were soliciting funds for this new church: "I verily believe that in fifty years from now our ministers will come from this German church rather than from our strong city church."

If we take care of those who naturally come to us, and provide them with an earnest evangelical ministry, they will eventually prove to be a strong arm of our churches, standing firmly for spiritual aggressive Christianity. But if this is to be done, Wilton College must have a more adequate support.

## APPOINTMENTS

NOVEMBER, 1902

*Not in commission last year.*

Backus, Clarence W., Kansas City, Mo.  
 Bohn, Harry F., Granby, Mo.  
 Clark, Allen, General Missionary in Minn.  
 Cowman, Joseph, Sherwood, Ore.  
 Crowds, Edwin G., South Bend, Ind.  
 Evans, David E., Armour, So. Dak.  
 Fletcher, Rufus W., Forks, Wash.  
 Fulgham, Philip O., Central, Titus and  
 Corydon, Ind.  
 Gler, Leon E., Platt Valley, Colo.  
 Hadden, James F., Doerun, Ga.  
 Lavender, James M., New Castle, Colo.  
 Luke, Joshua C., Arnot, Penn.  
 McCarthy, S. R., Springfield, Minn.  
 Millard, Martin J., De Witt, Neb.  
 Miller, R. G., Medina, No. Dak.  
 Orr, James B., Wallace, Idaho.  
 Shuman, Henry A., Burwell, Neb.  
 Strohecker, John, St. Paul, Minn.  
 Thleme, K. F., North Enid and Brecken-  
 ridge, Okla.  
 Vogel, Albert H., South Milwaukee, Wis.  
 Whalin, J. C., Park Rapids and Ulen, Minn.  
 Wright, William E., Frostburg, Md.

*Re-commissioned.*

Archer, W. C., Naponee, Neb.  
 Arnold, Lewis D., Akeley, Minn.  
 Barber, Jerome M., Butteville, Ore.  
 Bickford, Levi F., Kidder, Mo.  
 Biggers, Lorenzo J., Opelika, Ga.  
 Blomquist, Charles F., Bagley, Minn.  
 Bryant, S. O., Tryon, No. Car.  
 Buttram, Elijah A., Potolo, Esto, Caryville  
 and Wausaw.  
 Cash, Elijah, Sherman, Cal.  
 Cressman, Abraham A., Grand Island, Neb.  
 Croker, John, Grant, Madrid and Venango,  
 Neb.  
 Cunningham, William B., Velva, No. Dak.

Davies, William, Los Angeles, So. Cal.  
 Dickson, John W., Park Rapids, Minn.  
 Drew, Frank L., Tempe, Ariz.  
 Duff, James E., Alpine and Dehesa, So.  
 Cal.  
 Essig, Gottlieb, Beaver Creek, Ore.  
 Evans, George S., Centerville, So. Dak.  
 Evans, Thomas, Brewster, Neb.  
 Grosz, John D., Michigan City, Ind.  
 Hardy, W. P., Eagle Rock and La Canada,  
 Cal.  
 Heberlein, F. W., Hamilton, Mo.  
 Hubbard, William P., Triumph, Minn.  
 Huntley, Sanford F., Highmore, So. Dak.  
 Jones, J. Lewis, Ione, Ore.  
 Kershaw, Charles H., Herndon, Va.  
 King, C. C., Buford, Huff, and Braswell, Ga.  
 Larsen, Bert, Merrill, Wis.  
 Locke, Robert L., Cedartown, Ga.  
 Martin, Edwin, Iroquois, So. Dak.  
 Moore, G. W., Spring Creek, Penn.  
 Newton, H. E., Stratham, Ga.  
 Noyce, G. T., Wilcox, Neb.  
 Painter, Harry M., Beulah and Almira,  
 Wash.  
 Philbrook, Charles E., Sylvan, Wash.  
 Phillipsen, C., Racine, Wis.  
 Preston, Charles W., Thedford, Neb.  
 Rend, Robert, Nogales, Ariz.  
 Sharpe, Perry A., Omaha, Neb.  
 Smith, Andrew J., Ahtanum, Wash.  
 Smith, Edward L., Iona and Condon, So.  
 Dak.  
 Smith, Thomas, Washington and Glezen,  
 Ind.  
 Spanswick, Thomas W., Howard, So. Dak.  
 Stover, Howard C., Gibbonsville, Idaho.  
 Stutson, Henry H., Park Rapids and Bl  
 wabk, Minn.  
 TreFethren, Eugene B., Ipswich, So. Dak.  
 Zoltak, Miss Mary, Braddock, Penn.

## RECEIPTS

NOVEMBER, 1902

For account of receipts by State Auxiliary Societies, see pages 118 to 120

## NEW HAMPSHIRE—\$2,208.92 :

of which legacy, \$1,646.83.

Hancock, C. E. Soc., by Mrs.

G. H. Fogg ..... 5 60

Hillsboro County, A Friend... 500 00

Hookett, by O. J. Prescott... 2 92

Keene, First, by W. H. Spal- 50 00

teo ..... 3 57

Mason, by C. H. Wheeler... 3 57

Milford, Estate of A. C.

Crosby, by J. E. Foster.

Ex. .... 1,646 83

## VERMONT—\$301.39 : of which

legacy, \$116.67.

Burlington, First, by W. J.

Van Patten ..... 181 97

Royalton, Estate of Susan H.

Jones, by J. R. Woods, Ex.

Weybridge, Y. P. S. C. E., by

S. Wright ..... 2 75

## MASSACHUSETTS—\$2,942.99 :

of which legacies, \$681.80.

Mass. Home Miss.

Soc., by Rev. E.

B. Palmer,

Treas. .... \$1,000 00

By request of

donors, of which

for Alaska, \$65.-

50 ..... 435 35

Adams, First, by T. K. Mc-

Allister ..... 26 19

Allston, by F. B. Wheeler... 80 37

Brookfield, R. B. Montague... 5 45

Chelsea, Estate of Ann M.

Dutch, by A. C. Tenney.

Ex. .... 116 98

Great Barrington, C. E. Soc.,

by M. E. Winegar ..... 2 86

Lawrence, Estate of Mrs. M. T. Benson, by Mrs. A. T. Brewster	20 00	Orange, Aux., by Miss J. M. French, Salary Fund	40 25
Lowell, "C. E. B."	100 00	Southington, Aux., by Miss E. C. Pratt	\$23 25
Mittineague, by E. H. Shepard	17 80	Whitneyville, by Miss M. S. Dickerman, Salary Fund	18 00
Newburyport, Estate of Miss H. M. Savory, by L. Patriquin, Treas. of Cong. Ch.	14 27		166 50
Petersham, Miss E. B. Dawes	200 00	NEW YORK—\$263.78.	
Salem, Tabernacle Ch., by C. R. Washburn	10 92	Bay Shore, Y. P. S. C. E. of the First, by Mrs. A. M. Hallock	5 00
South Danvers, Estate of T. Proctor	382 70	Brooklyn, South Cong. S. S., by R. D. Van Name	25 00
Springfield, North Ch., by D. Burt	125 00	Copenhagen, by Rev. H. A. Lawrence	22 32
Stockbridge, by A. Schilling, Jr.	38 25	Flushing, First, by W. H. Lendrum	21 21
Turners Falls, by Dea. E. L. Goddard	11 00	Mt. Vernon, S. S. of the First, by S. E. Sloatman	4 25
Ware, Silver Circle, by H. S. Hyde	15 00	New York City, Armenian Evan., by Rev. H. B. Garabedian	16 96
Worcester, Estate of Nancy R. Chapman, by H. A. White and W. E. Sibley, Exs.	147 85	Nyack, Central, by Rev. H. A. G. Abbe	3 00
Woman's H. M. Assoc., Miss L. D. White, Treas., for Salary Fund	193 00	Port Leyden, A. J. Schroeder	20 00
CONNECTICUT—\$2,576.15; of which legacies, \$2,155.89.		Sherburne, A Friend	50 00
Bridgeport, Second, by O. H. Brothwell	10 00	Sidney, First, by M. C. Johnston	42 00
South Ch. S. S., by G. T. Hatheway	25 00	Wellsville, First, by E. M. Fisher, to const. Miss M. Witter a L. M.	54 04
Mrs. A. A. Kellogg	5 00	NEW JERSEY—\$16.50.	
Georgetown, First, by B. Mills	13 11	Cedar Grove, Union Ch., by Rev. A. L. Clark	10 00
Glastonbury, First Ch. of Christ, by H. P. Spafard	50 00	Perth Amboy, Swedish Ch., by Rev. T. Englund	5 50
Greenwich, Second, by C. P. Child	22 69	Vineland, S. S., by Miss B. W. Sage	1 00
Hartford, Estate of Miss F. B. Griswold	1,815 89	PENNSYLVANIA—\$33.20.	
Mrs. M. A. Williams	20 00	Blossburg, Second Ch., by Rev. H. A. Depfer	5 00
Kent, First, by E. W. Bull	3 59	Corry, First, by D. Barlow	5 00
Middlebury, by R. M. Fenn	14 68	Du Bois, Swedish Ch., by Rev. B. O. Johnson	3 00
Middlefield, Y. P. S. C. E., by Miss L. C. Miller	7 72	Scranton, Puritan Ch., by Rev. R. J. Rees	5 00
Milford, Plymouth, by R. R. Hepburn	27 67	Pittsburg, Swedish, by Rev. A. G. Nelson	6 70
New Milford, G. H. Turrill	5 00	Titusville, Swedish Ch., by Rev. J. E. V. Johnson	5 00
Northfield, Legacy of Mrs. L. H. Catlin, by J. P. Catlin, Ex.	100 00	Warren, Scand. Bethel Ch., by Rev. F. Nilson	3 50
Rawson, H. Clapp	4 00	MARYLAND—\$6.00.	
Sharon, First, by R. E. Goodwin	10 25	Frostburg, by Rev. W. E. Wright	6 00
Taftville, by G. N. Beardon	16 05	DISTRICT OF COLUMBIA—\$50.00.	
Unionville, W. B. F. M. Aux., by Mrs. F. A. Chamberlin	16 00	Washington, W. S. Pitkin, in memory of his mother, Mrs. C. B. Pitkin	50 00
A Friend, by C. E. Ewing	3 00	ALABAMA—\$2.25.	
Vernon, Estate of Sarah J. Pease, by P. Talcott, Ex.	240 00	Received by Rev. A. T. Clarke, East Tallassee, Liberty Ch.	2 25
Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.:		FLORIDA—\$4.40.	
Hartford, S. S. Primary Dep. in South Ch., by Mrs. C. H. Smith, special	25 00	Avon Park, by J. Brujlere	2 40
Ivoryton, by Mrs. A. W. Comstock, Salary Fund	60 00	Dorcas and Gordon, by Rev. W. G. Miller	2 00



## OKLAHOMA—\$21.86.

Anadarko, by Rev. J. W. Moats	12 50
El Reno, Pilgrim Ch., by Rev. H. O. Ludlum	3 00
Okarche, by Rev. J. G. Lange	1 36
Waukomis, by Rev. C. F. Sheldon	5 00

## NEW MEXICO—\$7.50.

San Rafael, A Friend in N. H., by Rev. J. H. Heald	5 00
White Oaks, Plymouth Ch., by Rev. H. G. Miller	2 50

## ARIZONA—\$10.00.

Tucson, First, by Mrs. F. J. Warren	10 00
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## OHIO—\$177.50; of which legacy, \$150.00.

Austinburg, Estate of Volusia A. Haight, by C. Hart, Ex.	150 00
Oberlin, Rev. H. B. Hall	25 00
Joy Hillis, special by Rev. A. B. Case	1 50
Ravenna, A Friend	1 00

## INDIANA—\$21.00.

Alexandria, by Rev. J. C. Smith	5 00
Andrews, by Rev. J. H. Barnett	1 25
Fort Wayne, South Ch., by Rev. D. T. Williams	4 00
Indianapolis, Covenant Ch., by Rev. J. P. Ratzell	1 75
Michigan City, First, by A. Nichols	9 00

## ILLINOIS—\$15.00.

Received by Rev. M. E. Eversz, D.D., Fall Creek, Germans.	10 00
Payson, Rev. D. B. Ellis	5 00

## MISSOURI—\$65.02.

Kansas City, S. W. Tab. Ch., by Rev. C. T. Wheeler	10 00
St. Joseph, Swedish Ch., by Rev. J. H. Hedstrom	15 00
St. Louis, Fountain Park, by H. Tevis	25 00
Sedalia, First, by G. H. Bowers	10 02
Springfield, German Ch., by Rev. P. Burkhardt	5 00

## MICHIGAN—\$50.00.

Benzonia, Chas. E. Chase, special by Rev. A. B. Case.	10 00
Detroit, First, by Miss B. Slavinskie	30 00
First Polish, by Rev. J. Lewls	10 00

## WISCONSIN—\$2.00.

Glenwood, by Rev. S. V. S. Flsher	2 00
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## IOWA—\$33.32.

Le Mars, First, by G. L. Struble	29 22
Treynor, German Ch., by Rev. C. F. Finger	4 10

## MINNESOTA—\$423.28.

Received by Rev. G. R. Merrill, D.D., Minn., Minneapolis, Plymouth Ch.	\$65 38
Rochester	17 60
Round Prairie	7 00
Akeley, by Rev. L. D. Arnold	89 98
Athens and Spencer Brook, Scand. Chs., by Rev. A. P. Engstrom	5 43
Bagley, by Rev. C. F. Blomquist	1 25
Burtrum, \$1.67; Grey Eagle, \$1.05; Pillsbury, \$1.02, and Swanville, 76 cents, by Rev. E. E. Cram	8 33
Fertile, by Rev. O. P. Champ- lin	4 50
Hutchinson, First, by Rev. E. L. Brooks	21 95
Itasca and Beaver Creek, by Rev. A. Clark	18 00
Lake Benton, \$4.00; Lake Stay, \$6.00; by Rev. M. J. P. Thing	5 15
Lamberton, by Rev. C. A. Ruddock	10 00
Madison, by Rev. W. Black- well	10 00
Minneapolis, Plymouth Ch., Miss N. H. Lyman	6 00
Scand., by Rev. J. F. Okerstein	25 00
Rodelmer	1 00
Solway, by Rev. A. Clark	2 00
Zumbrota, by B. Olson	8 50
	11 74

Woman's H. M. Union,  
Mrs. A. W. Nor-  
ton, Treas.:

Austin	\$6 45
Big Lake	5 00
Benson	5 00
Duluth, Pilgrim	12 55
Glencoe, Y. P. S. C. E.	2 70
Glenwood	15 75
Mantorville	5 00
Minneapolis, Park Avenue	13 78
Jr. C. E.	1 88
Como Avenue	20 00
Plymouth	32 00
First	10 00
Lyndale	12 50
New Paynesville	7 20
St. Paul, Plymouth.	3 22
Bethany	10 00
Park	10 00
Sauk Centre	7 17
Stewartville, Y. P. S. C. E.	2 50
Villard, Jr. C. E.	1 50
Winona, Second	2 00
Wadena	8 25
	194 45

## KANSAS—\$5.00.

Blue Rapids, A Friend	5 00
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## NEBRASKA—\$92.86.

Beaver Creek, \$5.00; Liberty Creek, \$5.00; German Chs., by Rev. W. F. Vogt	10 00
Cowles, by Rev. J. M. Kokjer	6 25
Dustin and Clay Creek, by Rev. J. T. Ellis	15 00

Lakeland, Miss E. A. Alford, by Mrs. H. A. Wales . . . . .	10 00	Colorado Springs, Hillside Ch., \$15.00; Colorado City, First, \$10.00; by Rev. G. F. Fink . . . . .	25 00
Leigh, Jr. C. E. Soc., by Rev. J. F. Smith . . . . .	1 45	P. C. Hildreth . . . . .	5 00
Lincoln, Emanuel Ch., by Rev. J. E. Swanson . . . . .	2 00	Crested Butte, Union, by Rev. J. L. Read . . . . .	23 15
McCook, by Rev. C. F. Finger, German Ch. . . . .	22 80	Greeley, \$4.05; Loveland, \$6.65; Sugar City, \$8.65; German Chs., by Rev. C. F. Finger . . . . .	19 35
McCook Ch., A Member, by Rev. G. L. Henkelmann . . . .	5 00	Harman, Union Ch., by Rev. H. M. Skeels . . . . .	4 00
Omaha, Saratoga Ch., by Rev. F. E. Henry . . . . .	7 18	Steamboat Springs, C. E. Soc., by L. Baird . . . . .	2 50
Plymouth, Second Ch., by Rev. J. E. Storm . . . . .	5 18	Sulphur Springs, by Rev. W. C. Veazle . . . . .	17 00
Reno, by Rev. J. B. Brown . . .	2 00	Trinidad, C. E. Soc. of First, \$2.50; and Starkville, \$1.50; by Rev. O. Umsted . . .	4 00
Rokeby, by C. W. Kauffman . . .	6 00	Yampa, First, by Rev. F. Ful- kerson . . . . .	10 00
NORTH DAKOTA—\$220.78.			
Received by Rev. M. E. Eversz, D.D., Germans:		MONTANA—\$4.50.	
Cleveland, Friedens German Ch. . . . .	\$10 00	Wibaux, by Rev. T. Dyke . . . .	4 50
Glenullen, Bethesda German Ch. . . . .	13 00	IDAHO—\$5.70.	
Hebron, Bethany German Ch. . . . .	11 00	New Plymouth, Ladies' Aid Soc., by Rev. J. D. Kings- bury, D.D. . . . .	5 70
Leipzig, Ebenezer German Ch. . . . .	18 00	CALIFORNIA—\$1,361.97; of which legacies, \$978.60.	
New Salem, St. Marks, German Ch. . . . .	7 00	Received by Rev. A. B. Case, Spanish:	
Rosenfeld, near Me- dina, German Ch. . . . .	1 10	East Highland, Union S. S. . . . .	\$4 72
		Escondido, The Misses Forgie . . . . .	5 00
Fessenden, First, \$8.50; and C. E. Soc., \$6.35; by Rev. C. A. Mack . . . . .	14 85	Highland, Mildred Embody . . . . .	1 00
Kensal, by Rev. W. L. Crist . . .	5 00	Los Angeles, Rev. J. L. Malle . . . . .	2 00
German Ch., by Rev. P. Lich	18 75	Pomona, Pilgrim Ch. . . . .	25 10
Kulm, "Kirch-spiel," by Rev. M. E. Eversz . . . . .	70 00	Redlands, Y. P. S. C. E. . . . .	13 04
German Nazareth, by Rev. M. E. Eversz . . . . .	12 00	Ventura, Friends . . . . .	2 00
Sanborn, by Rev. M. W. Williams . . . . .	7 75	52 86	
Scotland, German, by Rev. M. E. Eversz . . . . .	30 00	Received by Rev. A. B. Case, special:	
Velva, Fairview and Emanuel Chs., by Rev. W. B. Cun- ningham . . . . .	2 33	Clearwater, G. Hin- man . . . . .	5 00
SOUTH DAKOTA—\$60.12.			
Academy, by Rev. L. E. Cam- field . . . . .	5 00	Hyde Park, Capt. F. B. Clark . . . . .	10 00
Bruce, by Rev. A. Country- man . . . . .	2 00	Ontario, Y. P. S. C. E. . . . .	5 00
Columbia, by Rev. J. L. Jones	5 00	Pasadena, C. H. Longfellow, in memory of Rev. J. T. Ford . . . . .	10 00
Eureka, Rev. H. Hetzler . . . .	2 50	Pico Heights . . . . .	4 01
Hosmer, German Circuit No. 2, by Rev. M. E. Eversz, D.D.	10 00	Ramona, Rev. C. H. Abernethy . . . .	20 00
Lake Preston, by Rev. C. H. Dreisbach . . . . .	1 75	Ventura, Friend . . . . .	5 00
Parkston, Zion German Ch., \$8.10; private don. for exps., \$5.00; and Scotland. German Ch., \$7.25; by Rev. C. F. Finger . . . . .	20 35	59 01	
Rosette Park, Ch. and S. S., by Rev. E. B. Tre Fethren . . .	1 52	Fresno, German, \$55; H. Holzer, thank offering, \$20; Mrs. A. M. Holzer, \$10; F. Waltz and Mrs. Schaefer, \$3; G. Waltz, \$2; W. H. M. Union, \$20; by Rev. M. E. Eversz . . . . .	110 00
Worthing, by Rev. J. Davies . . .	12 00	Los Alamitos, First, by Rev. O. L. Corbin . . . . .	4 00
COLORADO—\$115.15.			
Received by Rev. H. Sander- son		Los Angeles, West End Ch., by Rev. J. B. Irvine, Jr. . . . .	7 00
Offering from State Assoc.	2 35	Estate of Mrs. S. A. Keyes, by Mrs. J. I. McFadden . . . .	378 60
Coal Creek, by Rev. A. E. Fraser . . . . .	2 80		

Riverside, L. Tapley .....	50	Ritzville, First German, by Rev. F. Egerland .....	40 00
San Francisco, Estate of Moses C. Hicks, by Rev. J. K. Harrison .....	600 00	Roy, \$10.29; Tolt, \$22.57; by Rev. S. R. Wood .....	32 86
Woman's H. M. Union of Southern California, Mrs K. D. Barnes, Treas. ....	150 00	Stellacoom, Oberlin Ch., by Rev. H. B. Hendley .....	6 00
OREGON—\$29.50.		November Receipts:	
Received by Rev. C. F. Clapp:		Contributions .....	\$5,495 96
Scappoose .....	6 50	Legacies .....	5,729 79
Beaver Creek, \$12.00; New Era, \$3.00; German Chs., by Rev. G. Esslg .....	15 00	Interest .....	\$11,225 75
Ely, \$5.00; Park Place, \$3.00; by Rev. S. A. Arnold .....	8 00	Home Missionary .....	20 75
		Literature .....	75
WASHINGTON—\$98.11.		Total .....	\$12,060 59
Aberdeen, Swedish Ch., by Rev. J. P. Ohlcn. ....	1 90	Additional Income from Investment (October) .....	10,000 00
Hillyard, by Rev. S. R. Wood	14 85		
Machias, by Rev. R. H. Parker	2 50		\$22,060 59

## DONATIONS OF CLOTHING, ETC.

*Reported at the National Office in November, 1902.*

Akron, O., L. M. S. of West Ch., by Mrs. A. A. Watrous, barrel	50 00	Moravia, N. Y., H. M. S. of First Ch., by Mrs. T. T. Tuthill, box	93 35
Bennington Center, Vt., First Ch., by M. L. Weeks, box, barrel and package .....	115 00	New Haven, Conn., Pilgrim Ch., by Mrs. C. E. Bray, barrel....	54 28
Benton Harbor, Mich., L. H. M. S. of First Ch., by H. G. Markham, barrel .....	22 50	L. H. M. S. of First Ch., by Cornelia M. Bradley, four boxes .....	548 04
Cheshire, Conn., Ladies Aid. Soc. of First Ch., by Mary E. Baldwin, barrel .....	100 00	Oberlin, O., H. M. S. of First Ch., by Amelia R. Watson, two barrels and cash .....	72 13
Dubuque, Ia., W. M. S. of First Ch., by Mrs. W. E. Fox, barrel and cash .....	80 00	Ladies' Soc. of Second Ch., by Mrs. J. E. Huckins, two bar- rels.	
East Orange, N. J., Home Mission- ary Committee of First Ch., by Mrs. Mary J. Hodge, four bar- rels and package .....	197 38	Old Saybrook, Conn., L. H. M. S., by Agnes A. Acton, barrel....	90 00
Exeter, N. H., Phillips Ch., by Miss Mary Gordon, two barrels....	123 52	Pittsfield, Ill., Ladies' of First Ch., by Mrs. Lizzie Duffield, box	77 65
Flushing, N. Y., Church and Home Miss Soc., by May I. Stiles, box	70 00	Portsmouth, N. H., H. M. S. of North Ch., by Mrs. Frank B. Wiggin, barrel .....	77 00
Hampton, N. H., W. M. S., by Mrs. S. Albert Shaw, barrel .....	52 45	Rockville, Conn., Ladies' Aid Soc. of Union Ch., by Mrs. A. K. Talcott, Box .....	110 00
Homer, N. Y., The Aid and Home Miss. Soc., by Mrs. Walter Jones, barrel .....	58 04	Seneca Falls, N. Y., W. H. M. S., by Mrs. L. A. Curtis, barrel..	25 46
Jamestown, N. Y., by Mrs. F. U. George, barrel .....	85 00	Storrs, Conn., Ladies' Miss. Circle of Second Ch. of Mansfield, by Caroline L. Starr, barrel .....	40 00
Jewett City, Conn., Aux. Home Miss Committee, by Mrs. J. C. Panton, barrel .....	56 00	Stratford, Conn., H. M. Sew. Soc., by Mrs. R. W. Bunnell, box..	130 00
Lockport, N. Y., W. H. M. S. of First Ch., by Laura Moss, two boxes .....	90 89	Syracuse, N. Y., Ladies' Union of Danforth Ch., by Mrs. A. H. Sheldon, barrel .....	27 60
Lower Cabot, Vt., Ladies, by Mrs. J. P. Stone, barrel .....	22 50	Wilton, Conn., H. M. S., by Mrs. E. Olmstead, barrel and cash.	75 97
Keene, N. H., Home Miss. Soc. of First Ch., by Carrie K. Hersey, box and barrel .....	92 00	Windors Locks, Conn., L. H. M. S., by Mrs. C. H. Coye, barrel....	74 00
Manchester, N. H., W. M. S. of South Main St. Ch., by Mrs. H. C. Hyde, box .....	75 00	Winsted, Conn., H. M. Dept. of Woman's Ch. Union of First Ch., by Miss M. L. Catlin, box and two packages .....	104 18
Middletown, Conn., L. H. M. S. of First Ch., by Mrs. A. R. Crit- tenden, box and barrel .....	121 76	Woodbridge, Conn., Ladies' Aid Soc., by Mrs. A. B. Sperry, bar- rel .....	77 85
Moline, Ill., Ladies' Aid Soc. of First Ch., by Mrs. S. M. Atkin- son, barrel and check .....	66 70		\$2,156 25

*Received and reported at the rooms of the Woman's Home Missionary Association  
Boston, from October 1 to December 1, 1902. MISS L. L. SHERMAN, Secretary.*

Amherst, First Ch. Aux., by Miss Mary H. Scott, two boxes . . . . .	\$201 00	Providence, Central Ch. Aux., by Mrs. Thos. E. Stockwell, two barrels . . . . .	159 59
Amherst, First Ch. Aux., by Miss Mary H. Scott, box . . . . .	94 79	Rumford, Aux., by Mrs. H. P. Ferris, barrel . . . . .	62 56
Auburndale, Aux., by Mrs. Philip Willner, barrel . . . . .	68 58	Rutland, W. U., by Miss Ella M. Skinner, box . . . . .	25 07
Auburndale, Aux., by Mrs. Philip Willner, box and barrel . . . . .	110 00	Sharon, Aux., by Mrs. Gertrude W. Richards, barrel . . . . .	90 00
Boston, South, Phillips Ch. Aux., by Mrs. Mary Lindsay, barrel . . . . .	30 00	South Hadley Falls, Aux., by Mrs. H. W. Judd, barrel . . . . .	81 81
Bridgewater, Aux., by Mrs. William Bassett, barrel . . . . .	89 82	Springfield, Park Church K. D., by Mrs. L. F. Morris, barrel . . . . .	100 00
Cambridge, Wood Memorial Ch. Aux., by Mrs. W. C. Lyon, barrel . . . . .	48 00	Sterling, Evan. Cong. Ch., by Mrs. H. W. Kingsbury, barrel . . . . .	33 77
Dorchester, Village Ch. Aux., by Mrs. F. M. Swan, two barrels . . . . .	127 92	Taunton, Broadway Ch. Aux., by Mrs. S. J. Gibbs, two barrels . . . . .	118 64
Fall River, Central Ch. Aux., by Mrs. J. F. Jackson, box . . . . .	155 00	Westerly, R. I., Aux., by Mrs. A. T. Spicer, box . . . . .	82 50
Fitchburg, Rollstone Ch. Aux., by Mrs. E. A. Babbitt, barrel . . . . .	52 00	Westfield, First Ch., Aux. by Mrs. F. P. Searle, box . . . . .	141 71
Foxboro, Aux., by Mrs. M. N. Phelps, barrel . . . . .	40 00	Westfield, Second Ch. Aux., by Miss Kate B. Towle, barrel . . . . .	84 64
Lowell, Eliot Ch. Aux., by Miss Mary E. Fletcher, box . . . . .	150 00	Warren, Aux., by Mrs. M. L. Hastings, box . . . . .	50 00
Lowell, Kirk Street Ch. Aux., by Miss L. E. Chase, box . . . . .	115 53	Williamstown, Aux., by Miss Clara Burt Parsons, barrel . . . . .	66 00
Newburyport, Prospect St. Ch. Aux., by Miss M. Q. Brown, box . . . . .	85 00	Woburn, S. B. S. Aux., by Miss Carrie A. Richardson, barrel . . . . .	54 80
Newton Centre, Aux., by Mrs. J. M. Dill, barrel . . . . .	115 00	Wollaston, Aux., by Mrs. Mary True Taylor, two barrels . . . . .	140 00
Newton Centre, Aux., by Mrs. J. M. Dill, box . . . . .	135 00	Worcester, Old South Ch. Aux., by Mrs. A. H. Winslow, barrel . . . . .	76 59
Newton, Eliot Ch. Aux., by Mrs. F. W. Hazlewood, barrel . . . . .	120 00		\$3,105 32

## AUXILIARY STATE RECEIPTS

### MASSACHUSETTS HOME MISSIONARY SOCIETY

*Receipts in November, 1902.*

THE REV. EDWIN B. PALMER, *Treasurer*

Acton, by W. D. Tuttle . . . . .	\$6 00	Braintree, First, by C. L. Kennedy . . . . .	10 00
Amesbury, Union, by J. T. Bassett . . . . .	6 15	Brockton (Campello), South, by L. T. Copeland . . . . .	16 70
Andover, Chapel, by W. F. Draper, to const. Mrs. Mary F. Babbitt, Hon. L. M. of C. H. M. S. . . . .	235 00	Brookline, Harvard, by J. H. Shapleigh . . . . .	69 60
Ashfield, by Mrs. J. W. Hall . . . . .	27 84	Brookline, Leyden, by Geo. E. Adams (addl.) . . . . .	115 00
Ayer, an invalid . . . . .	3 00	Cambridge, First, by Geo. S. Saunders (addl.) . . . . .	35 00
Bank balances, three months' interest on . . . . .	25 58	Chelsea, Central, by W. B. Denison . . . . .	3 76
Barnstable, Hyannis, by Miss M. B. Eldridge . . . . .	4 00	Chester, First, by W. A. Lyman . . . . .	8 20
Barre, Evangelical Sunday School, by Miss M. B. Hancock . . . . .	5 00	Clinton, German, by Rev. A. Huelster . . . . .	12 00
Two Friends, Thanksgiving Offering, by Miss E. A. Estabrook . . . . .	2 70	Dalton, First, by H. A. Barton, to const. Miss Ethel M. Bellinger, Robert Browning, Mrs. Mary J. Clark and Mrs. E. A. Hall, Hon. L. Ms. of C. H. M. S. . . . .	221 83
Boston, Central, by John A. Bennett . . . . .	626 45	Danvers, First, by Alfred Hutchinson, for Washington region . . . . .	36 12
Boston, C. H. A., on account, for "Foster Fund" . . . . .	300 00	Danvers, Maple St., by J. F. Porter . . . . .	134 41
Boston, Italians, by Rev. H. Rivore . . . . .	10 00	Finns, by Rev. A. F. Groop . . . . .	9 82
Boston, Jamaica Plain, Central, by W. P. Fiske . . . . .	203 81	Finns, by Rev. K. F. Henrikson . . . . .	6 44
Boston, Mt. Vernon, by W. H. White . . . . .	317 04	Foxboro, Bethany, by Horace Carpenter . . . . .	11 14
Boston, Old South, by Joseph H. Gray . . . . .	2,875 43	Foxboro, Bethany, Hannah Payson Est., by T. B. Bourne, Trustee . . . . .	5 00
Brackett fund, income of . . . . .	80 00		



First, Rufus S., fund, Income of	24 00	Salem, South, by Frank W.	
Gurney, R. C., fund, Income of	12 00	Reynolds	30 75
Gurney, R. C., fund, Suffolk		Sangus, by J. E. Stocker	27 50
Bank Liq. Div. for reinvest-		South Hadley, by L. M. Gaylord	28 50
ment	25 60	Sutton, by C. E. Hutchinson	13 05
Hadley, North, by Chas. S. Ab-		Taunton, Trinitarian, by A. E.	
bott, L. M. to be named	30 00	Williams	207 55
Hale, E. J. M., fund, Income of	20 00	Townsend, no name	9 00
Hanover, Second, C. E. Soc., by		Uxbridge, Est. of Sarah L.	
Rev. John Wild	5 00	Macomber, by C. S. Weston,	
Harmon, Miss Lilla M., for		Exec'r	76 32
Idaho and Utah	1 00	Walpole, "G"	25 00
Harwich, First, by H. T. Crosby	23 20	Warren, by E. F. Wood	30 00
Holbrook, Winthrop, by F. W.		Wellesley Ch., Mrs. E. N. Horton	5 00
Blanchard	2 50	Westhampton, by Edward H.	
Hudson, by A. S. Knight	20 00	Montague	28 00
Lawrence, Swedes, by Rev. E.		Whitcomb, David, fund, Income	
Holmblad	9 90	of	280 00
Leverett, Moore's Corner, by E.		"Whitney Fund"	100 00
E. Briggs	8 00	Whitin, J. C., fund, Income of	24 00
Lincoln, by Rev. E. E. Bradley	50 00	Winchester, First, Pastor and	
Lynn, First, by Miss C. M.		Deacons, by C. E. Swett, bal-	
Staton	23 18	ance of D. N. Skilling's Annu-	
Malden, Maplewood, by Rev. E.		ity	19 12
Holmblad	5 00	Woburn, Swede, by John Noren	10 06
Middleboro, North, by Chas. S.		Worcester, Hope, by A. E.	
Tinkham	32 85	Jewell	10 00
Middleton, by C. P. Stiles	3 20	Worcester, Park by Miss L. A.	
Millbury, Second, by Amos Arms-		Giddings	18 04
by	23 91	Worcester, Plymouth, by F. W.	
Newbury, Byfield (So.), by A. C.		Chase	61 56
Poor	2 00	Woman's H. M. Associa-	
Newton, Newtonville, by Chas.		tion, by Miss Lizzie	
O. Tufts (addl.)	2 00	D. White, Treas., Bos-	
Northampton, a friend, by S.		ton, Roxbury, Wal-	
E. Bridgman	15 00	Ave. Aux. for sal-	
Northbridge, Whitinsville, C. E.		ary of Rev. S. Deakin	\$29 73
Soc., by Rev. J. R. Thur-		Grant towards salary	
ston, for Alaskan work	65 50	of Mrs. Ellen May,	
Norwegians, by Rev. C. M.		Italian work	35 00
Jacobson	8 00	Grant to Pole work of	
Orange Central, by Geo. W.		Miss Mary Truhlar	29 94
Fry	35 84	Grant towards salary	
Pittsfield, First, by Henry R.		of Miss C. L. Ten-	
Russell	46 23	ney, Fr. Am. College	200 00
Pittsfield, French Mission \$5, S.			294 67
S., \$5, by Rev. P. Elssesser	10 00		
Raynham, First, by W. G. Shurt-			
leff	7 00		
Reading, by A. E. Poore	37 46		
Reed, Dwight, fund, Income of	393 20	Home Missionary	1 50
Rollins, fund, Income of	20 00		
Rutland, First, by E. W. Ward	25 32		
			\$7,709 53

## THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions in November, 1902. WARD W. JACOBS, Treasurer, Hartford.

Bethany, Church and Sunday		Middlefield, by Rev. John Allen-	
School, by Rev. Shipley J.		der	51 45
Case	\$1 00	Middletown, First, by E. P.	
Bridgeport, Park Street, by		Augur	22 89
Adna S. Hall	43 10	New Haven, First, by Fred T.	
Cornwall, Second, by Miss Har-		Bradley	616 90
riet J. Pratt	33 50	Niantic, by Wm. T. Smith	8 00
Coventry, Second, by Andrew		Orange, by S. D. Woodruff	8 37
Kingsbury	20 71	Old Saybrook, by Robert Chap-	
East Haddam, First, by E. W.		man	3 57
Chaffee	14 11	For C. H. M. S.	3 58
For C. H. M. S.	15 43	Plainfield, by Rev. Henry T. Ar-	
East Haven, Foxon, by Rev.		nold	3 90
Charles Page	6 25	Plantsville, by E. P. Hotchkiss	34 25
Exeter, by C. C. Loomis	11 50	Sharon, by Robert E. Goodwin	12 30
Greenwich, First, by Mrs. Geo.		South Killingly, by Charles T.	
A. Heusted	15 00	Preston	5 36
Hartford, Danish, by Rev. S.		Thomaston, Swedish, by Andrew	
K. Didrikson	4 70	Swanson	5 00
Liberty Hill Mission, by Mrs.		Unionville, by James R. Jenkins	25 00
M. Angie Clark	8 22	Westford, by Miss E. L. Whiton	5 00

West Suffield, by Benjamin Shel- don .....	25 00	Henry C. Rowe, of New Haven, Conn. ....	10 00
Woodstock, First, by H. T. Child W. C. H. M. U. of Conn., Mrs. George Follett, Secretary.	7 17	C. H. M. S. ....	19 01
Hartford, First, Y. W. H. M. C., by Miss Harriet B. Barbour, for work among foreigners in Conn. ....	50 00	M. S. C. ....	\$1,052 25
			<hr/>
			\$1,071 26
			<hr/>
			\$1,071 26

## NEW YORK HOME MISSIONARY SOCIETY

*Contributions in November, 1902.* MAURICE E. PREISCH, *Treasurer, Buffalo.*

East Ashford .....	\$4 00	Troy (special) .....	7 20
Ellington .....	7 55		<hr/>
Homer (additional) .....	5 20		\$23 95

## OHIO HOME MISSIONARY SOCIETY

*Contributions in November, 1902.* REV. J. G. FRASER, *Treasurer.*

Berea, Birthday Fund of S. S., by F. Brown, Treas. ....	\$10 00	Steubenville, by H. J. Weber, Treas. ....	24 18
Bristolville, by Mrs. Abble May- hew .....	5 00	Toledo, Washington Street, by A. W. Beardman, Treas. ....	19 86
Chardon, Church, \$8.31; Y. P. S. S. C. E., \$2.25; by M. L. Maynard, Treas. ....	10 56	Birmingham, by Norma W. Douglas and Rev. W. A. Leary .....	13 50
Cleveland, Euclid Avenue, by Justin Snow, Treas. ....	19 91	Twinsburg, by C. O. Kelsey ....	8 89
Kinsman Street, by Mrs. Eva M. Reece, Treas. ....	5 00	Youngstown, Plymouth, by Rev. D. T. Thomas .....	25 25
Cyril, by Rev. John Musil ..	35 00	Ohio Woman's Home Miss. Union, by Mrs. G. B. Brown, Treas. ....	
Flitchville, First, by W. J. Wood, Treas. ....	7 00	Undesignated Fund. ....	\$2 50
Freedom, S. S., by F. M. Heyd ..	5 00		<hr/>
Hudson, by Miss Emily E. Met- calf, Treas. ....	28 45		2 50
Lenox, by Rev. F. W. Link. ....	5 00	Ohio Woman's Home Miss. Union, by Mrs. G. B. Brown, Treas. ....	
Lexington, by Rev. C. J. Dole ..	10 00		<hr/>
Lorain, Hungarian, by Rev. Bela Basso .....	12 47	Elyria, Second, C. E. ....	3 50
Medina, Church, \$212; Y. P. S. C. E., \$20; by H. A. Horn, Treas., in full to const. four Hon. L. M.'s .....	232 00	Medina, W. M. S. ....	10 00
Oberlin, Second, by A. B. Spear, Treas. ....	121 09	----- "A Friend," to const. Rev. Arthur T. Reed, Hon. L. M. ....	50 00
Paddys Run, by James Scott ..	20 37	Wayne, W. M. S. ....	3 50
Radnor, S. S., by Rev. J. V. Stephens .....	10 00	Zanesville, W. M. S. ....	3 00
			<hr/>
			70 00
			<hr/>
			\$701 03

## MICHIGAN HOME MISSIONARY SOCIETY

*Receipts of the Woman's Home Missionary Union of Michigan in November, 1902.*

MRS. E. F. GABRILL *Treasurer.*

Ann Arbor, W. H. M. S. ....	\$23 40	Ovid, W. Genl. M. S. ....	3 60
Baroda, W. H. M. S. ....	2 00	Romeo, W. H. M. S. ....	20 00
Clara, W. H. M. S. ....	12 50	Somerset, W. M. S. ....	10 00
Clinton, W. M. S. ....	5 00	Vermontville, Union Soc. ....	3 50
Detroit, First, W. Assn. ....	85 00	Watervliet (thank offering, ad- ditional) .....	5 00
Brewster, W. Assn. ....	20 00		<hr/>
North Ch. W. H. M. Dept. ....	10 00		\$429 25
Grand Rapids, Park Church, W. Dept. ....	80 00	YOUNG PEOPLE'S FUND.	
Hudson, W. M. S. ....	18 00	Hart, Y. P. S. C. E. ....	\$10 00
Interest on Note .....	78 00		<hr/>
Jackson, W. H. M. S. ....	17 00		\$439 25
Kalamazoo, W. M. U. ....	36 25		



# Congregational Home Missionary Society

Fourth Ave. and 22d St., New York

NEWELL

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Presby Hist Soc  
1319 Walnut St  
Phila

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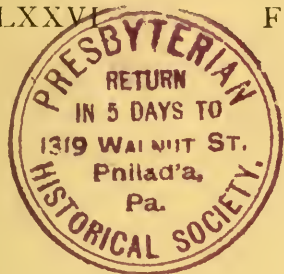


# The Home Missionary

Vol. LXXVI

FEBRUARY, 1903

No. 4



## Congregationalism and Home Missions in Pennsylvania

(Illustrated)

### "Leavening the Nation"

(From Advance Sheets of a New History of Home Missions)

New York

Congregational Home Missionary Society

Fourth Avenue and 22d Street

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## The Home Missionary

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# The Home Missionary

VOL. LXXVI

FEBRUARY, 1903

No. 4

## EDITORIAL NOTES

OUR invaluable ally, the Congregational Church Building Society, organized May 11, 1853, celebrates its jubilee this year, and has cause in so doing to thank God and take courage. Its birth within a year after the epoch-making Albany Convention (the first general council held by our churches for a period of more than two centuries) signalized at once the renaissance of interest in our Congregational inheritance, and the drawing together of our widely scattered churches, East and West, into closer fellowship and concord.

### A Noteworthy Jubilee

The immediate attestation of this was the raising of a fund to aid Western churches in the erection of needed buildings—\$61,891 in response to the call of the convention for \$50,000. The sentiment which prompted this cordial response was reflected in the name given to the Society organized the next year as the almoner of the fund—the American Congregational Union, a name then most significant, but after the need of such a name had long ceased to exist, changed in 1892 to the more descriptive name of the Congregational Church Building Society.

The record it has made under the administration of its successive Secretaries, Drs. Ray Palmer, William B. Brown, and Levi H. Cobb, is creditable to it, and to the churches. It has aided in the erection of 3,282 churches and 781 parsonages—the latter a comparatively recent undertaking, initiated under the leadership of the late Dr. William M. Taylor. In this work it has distributed in loans and grants to all parts of the country \$3,628,191. It has steadily grown in the confidence of the churches and its receipts in its fiftieth year exceed a quarter of a million; but it must be added that this is still short of the real and pressing needs of its work.

Deep regret is generally felt that ill health has enforced the retirement of Dr. Cobb from the Secretaryship, after twenty-one years of efficient administration. As Secretary emeritus he will still continue to render such service as his strength may suffice for.

THE Montana Association has designated as its representatives in the membership of the Congregational Home Missionary Society, the Rev. Chester Ferris (for three years), the Rev. Thomas E. Goodwin (for two years), the Rev. James A. Barnes (for one year).

The General Conference of Connecticut has selected as its representatives the following list:

For one year: The Rev. Rockwell H. Potter, The Rev. Watson L. Phillips, The Rev. James W. Bixler, Judge George W. Carrington, Rollin U. Tyler. For two years: The Rev. John C. Goddard, The Rev. George E. Soper, Samuel H. Williams, The Rev. Horace E. Hoadley, H. C. Lathrop. For three years: The Rev. Frank D. Sargent, The Rev. Azel W. Hazen, The Rev. Charles E. McKinley, Dea. Edward W. Marsh, Dea. H. Gardner Talcott, Nathan L. Bishop.

THE achievement of the Methodist churches in the United States and Canada in raising about twenty-five millions for their Twentieth Century Fund—about eight dollars per member—is as admirable as it is unprecedented. It is a significant demonstration of latent power. The best thing about it is that it sets a mark to level up to. What Christian people do when they are roused shows what they should rouse themselves to do oftener than once in a century. No one who knows the present opportunities in missionary fields at home and abroad will say that if all the churches, including the Methodist, should give for the next ten years on the scale of these large gifts that have piled up that splendid Twentieth Century Fund, it would be more than could be gainfully invested in expanding Christian work the world around. It must also be said that even the liberality exhibited in that fund does not equal, when comparative ability is reckoned, the liberality shown in supporting Christian institutions by many a church of converts in benighted lands. These things are to be thought of, as the splendid example of our Methodist brethren is viewed in its relation to the whole Christian economy.

#### **An Object Lesson**

WE take pleasure in directing attention to the Young People's movement, a new inter-denominational society, having for its object the development of increased missionary intelligence and zeal. This movement aims to accomplish its purpose by promoting a spirit of prayer in behalf of missions, and by seeking to lead large numbers of young people to study and support the home and foreign missionary agencies of their own

#### **Young People's Movement**



denominations. Mr. Luther D. Wishard is chairman, and Mr. S. Earl Taylor, secretary. A second inter-denominational conference under the auspices of this movement will be held at Silver Bay, Lake George, July 21 to 31, 1903. The purpose will be to train leaders who will go back to their home churches to lead the young people in an aggressive forward movement in behalf of missions.

This movement is to stand for the whole missionary enterprise of the Church. Standing thus it will receive a cordial welcome. We are now entering upon a new era, and the evangelization of America through the Home Mission Boards of the churches must be given the attention and zeal that the tremendous importance of the work requires. Home Missions are the spring of Foreign Missions. If this Young People's movement holds fixedly to its purpose to give both the Home and Foreign work their proper place in the thought and support of Christian people, it will be of great value.

DURING Dr. Clark's temporary absence from editorial duty the editor of this number of the HOME MISSIONARY takes advantage of the opportunity to present his readers with some selections from the advance sheets of Dr. Clark's new book, a History of Home Missions. now ready for publication under the title "Leavening the Nation." It is destined to become a household book in many an American family.

REV. Charles W. Shelton, for the past twelve years Eastern Field Secretary of the Society, has been called by the New York Home Missionary Society to be its Secretary in place of Rev. Ethan Curtis, resigned. In the same connection he has been elected Superintendent of the New York and Brooklyn Church Extension Society. In this way the home missionary interests of the State and the Metropolitan District are united in one man. The movement is a fortunate one not only for the City and State, but also for the National work, which depends upon the assistance of New York and in which Mr. Shelton has the deepest interest. It is only this view of the new relations which reconciles the National Society to the loss of an officer who has served it with eminent success during the last twelve years, and who has been identified with home missionary work as a missionary pastor and as a secretary since 1881. We heartily congratulate the New York Home Missionary Society and the Church Extension Society upon their excellent choice. The Executive Committee at its January meeting united in a hearty expression of regret at the severing of this tie and of cordial good wishes for the future success of Mr. Shelton.

Retirement of  
Rev. C. W.  
Shelton

### ACTIVITIES VARIED

I have also done another sort of work that is perhaps a little out of the regular pastoral line. I have gone on two trips with the Academy foot-ball team, as a sort of "chaperon" for the boys during the trip and referee during the game. I have sought to influence the boys to be careful of their conduct on the trip and especially during the game, remembering that the reputation of a Christian school was in a measure at stake. I have urged each of the contending teams before the game to remember that they were to be gentlemen first and players second. I have had the satisfaction of knowing that each game was entirely free from unmanly conduct and unnecessary roughness.

Thus you see the missionary's activities are varied. I presided at a meeting a couple of weeks ago looking toward the organization of a Humane Society, which will be fully organized this week, Friday night. I am also on the Executive Committee of a newly organized Civic Federation, having the support of the best citizens in town, for the suppression of vice and outlawry, gambling, etc. We have had the satisfaction of securing a number of indictments by the Grand Jury against saloons and gambling houses.

*Nebraska.*

### THE GOOD NEIGHBOR

Being told last night that a lady living three miles from E—— (out upon the prairie) was sick, I drove out to see her this morning. I found the man and his wife with two little children in a little one-room shack, some of the windows broken out and old rags stuffed in to keep out the cold, for we have had zero weather for the past two or three days. The woman, having a bad case of inflammatory rheumatism, hadn't slept for two or three nights, and was unconscious part of the last night. He told me she wouldn't eat anything, but I guess she hadn't anything fit to eat. As he stirred up the fire in the stove, the room would grow pretty warm, but as the stove cooled off the cold wind came through the cracks, and she would chill and become unconscious. As I sat there she became unconscious twice. I told him if he wanted his wife to live we must get her out of that; so climbing into my buggy I drove to E——, three miles away, hitched to a spring wagon, and found another man to help me. Taking some comforts—blankets, hot water bottles, etc.—we drove back to the house, wrapped her up, fixed her upon a cot, then put the cot into the spring wagon, and took her to a house about a mile away, where a good Christian lady promised to take care of her until she got well. Giving the lady a five-dollar bill I came away.

*North Dakota.*

## CONGREGATIONALISM AND HOME MISSIONS IN PENNSYLVANIA

BY THE REV. T. W. JONES, D.D., PHILADELPHIA.

Pennsylvania, we are told, was largely indebted, in the early part of the seventeenth century, to New England for both population and evangelization. In the Wyoming Valley, and in many other parts of the State, abounded Puritan settlements and a large number of Congregational churches. On the monument at Wyoming, erected to the memory of the Puritan families massacred by the Indians, are many Welsh names, who, no doubt, united with the New England Congregationalists in organizing and sustaining Congregational churches. The Welsh names on the monument indicate that there might have been a considerable number of Welsh churches in the Valley, which became later the chief center, not only of Welsh Congregationalism in the State, but of Congregationalism. Less than twenty years ago there was not an English Congregational church in the Wyoming region. To-day the Welsh and English are about equally divided, but I do not know of an English church that was not organized from the Welsh. There is no trace of the early New England organizations, for we are told that through the persecution of the Tories they abandoned the region. To the Welsh, therefore, is due the conservation of Congregationalism in Pennsylvania. There is not a trace in the region of Congregationalism of the Revolutionary period, for we are told, that being surrounded by the Tories, they and their churches were scattered. There were Congregational churches scattered throughout the interior of the State which were not disturbed by the Tories, because they were beyond their reach. These churches, however, being too scattered for fellowship, and having no plan of organization of their own, joined the Presbyterians, who formed, in 1706, a Presbytery in Philadelphia, the majority of its members being Congregationalists. One by one the scattered churches joined this Presbytery, so that to-day there is not a Congregational church in the State whose origin can be traced to that early period. Congregationalism seemed for a few years to have no existence in the State. Had the Congregationalists at this period organized a Congregational Association, the two denominations, perhaps, would have walked together in harmony and in equal strength to this day.

No Congregational church seems to have been organized again till, in 1796, one was organized in Philadelphia by a few Welsh immigrants

—fifty entering into fellowship. This church was soon scattered, and Philadelphia was left again without a Congregational church.

At this period a number of Welsh families penetrated the wilderness in search of a home, and, loving the mountains, they never rested in their search till they came to the summit of the Alleghanies, about 2,400 feet above tidewater. This mountain summit they named Ebensburg, and tradition has it that after reaching it, in gladness of heart they sang, "Here I raise my Ebenezer." The first thing they did was to organize themselves into a Congregational church, and soon after erected a place of worship of the rudest pattern, composed of logs. From the organization of this church, in April, 1797, whose centennial was celebrated in May, 1897, Congregationalism had its new starting point, and from this the Congregational stream flowed into the wilderness, planting small churches wherever groups of Welsh settled.



THE OLD BRICK CHURCH, Ebensburg, Pa.  
(the third building)



EBENSBURGH CHURCH  
(the fourth building)

The early Welsh missionaries, afoot, crossed rugged steeps, through rain and snow, cold and heat, to carry the Gospel to isolated Welsh settlements. It is said of one of these veterans that he walked all the way from Pittsburgh to Pottsville, across the Alleghanies, a distance of about three hundred miles, that the Welsh settlers might have the Gospel as soon as possible. Of another, it is said that he often

made trips of seventy-five miles afoot, across the mountains, to carry the Gospel to scattered immigrants. Like Whitman, these heroic men of faith wanted to capture the territory for Christ before Satan planted his agencies among their people. Like John the Baptist, they were "voices in the wilderness, preparing the way of the Lord."



The small early churches, which were planted in the wilderness, and a burden to no society, have all passed away, but out of their ashes have sprung evangelical churches, which to-day are doing effective work for Christ.

Not long since I visited what seemed to be the last remnant of those early times. It was a small edifice, with accommodations for about one hundred. It was situated in the center of a graveyard, and enclosed by a wall as thick and strong as if it were meant to last for generations. This little church had been a center for great religious gatherings, which often filled the edifice and the enclosed lot, for the scattered Welch people, men, women and children, would walk long distances, over hills and through ravines, to listen to preachers with "tongues of fire," and of more religious experience than culture. On entering this rude, deserted chapel, I stood mute, while the tears filled my eyes. In the center of the floor was a rough pine table, surrounded with pine benches, indicating that the few survivors, three or four, perhaps, had commemorated the Lord's Supper together before closing the door, never to re-enter. In a small unpainted pine cupboard were two pewter plates, and a cup, with a few Bibles and hymn books. The clock had been still for years, having stopped at half past one. It may be that it stopped when the door was closed for the last time. In the small cemetery were about forty graves of the early settlers. As I contemplated these scenes of the past, which were the only records left of their history, I asked myself, "Is what I see all that remains of the preaching, prayers, and songs on this spot? Is nothing left but this wooden shell and these graves to commemorate the past?" Though dead, they are still preaching, singing, and praying, and will continue to do so for generations to come. These Welsh Pilgrim Fathers were, as Longfellow says of the Pilgrim Fathers of Plymouth Rock, "Giant in heart, who believed God and the Bible." Such people never die—their voices never grow faint.



THE PARSONAGE AT EBENSBURGH, PA.

From the planting of the pioneer church at Ebensburg it was twenty-eight years before the first English church was organized, and that was the church at Randolph in northwestern Pennsylvania—the church where John Brown's soul began to "march on." It was from this small Congregational church that the spirit of liberty went forth to smite the fetters from the oppressed millions of our land. That same spirit of liberty animated the breasts of the Welsh Pilgrim Fathers, who planted the first anti-slavery church in the State. There never was a Welsh pro-slavery church across the seas, nor on this continent.

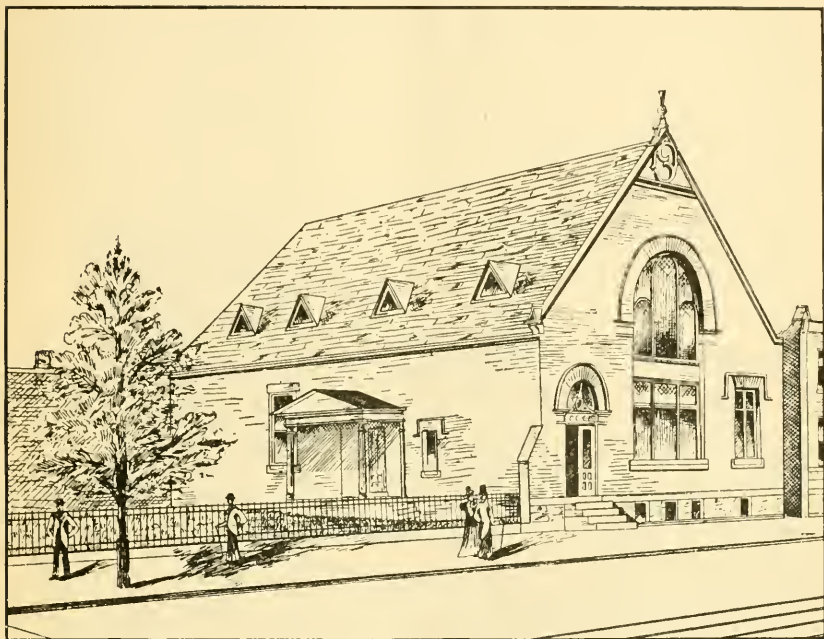


FIRST CONGREGATIONAL CHURCH  
Carbondale, Pa., Founded 1832

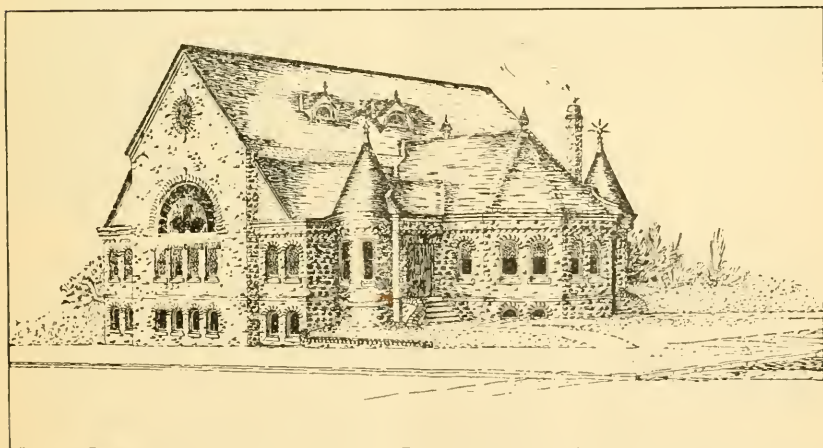
When the early fathers planted their churches, no matter where, the spirit of liberty created an atmosphere around them opposed to every form of oppression; hence the reason why, with the liberty-loving people of New England, they were massacred in the Valley of Wyoming.

The Welsh, it should not be forgotten, who organized Congregational churches in the wilderness, and in industrial centers,

were born Congregationalists, coming from a country having more Congregational churches to the square mile than any other country on the face of the globe. In the wilderness they struggled in isolation and in poverty to keep the light of the Gospel burning without aid from any source. Upon the organization of the Home Missionary Society in 1826, the Society stepped in, and from that year to the present they have been aided, and will continue to be aided, so long as the Society has means, and the need of supporting the Gospel is apparent. For seventy-six years the fostering care of the Home Missionary Society has been over infant churches in the State. Only for this care



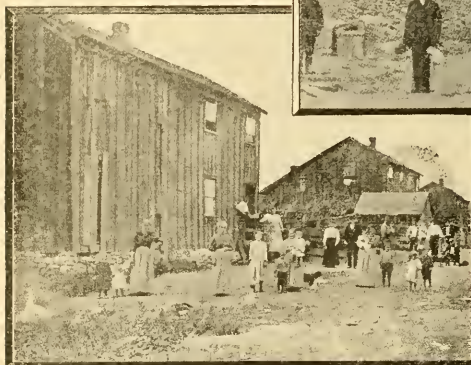
SNYDER AVENUE CONGREGATIONAL CHURCH (Chapel), PHILADELPHIA



FIRST CONGREGATIONAL CHURCH, GERMANTOWN (Philadelphia)

many, no doubt, would have perished in periods of national disturbance, as during the Civil War, when they dropped from forty-seven to an average of four during the period. The resources of the Society increasing after the war ceased, churches again began to increase. Without the aid of the Society in these disastrous times, feeble, struggling churches could not have lived.

In the recent coal strike, suffering, patient pastors were not paid half of their meagre salaries, and some of them have



The upper scene in the accompanying cut is a street in a Slav town.

Below on the left are miners' dwellings owned by the coal company.

On the right is a miner's dwelling of the better class (British).

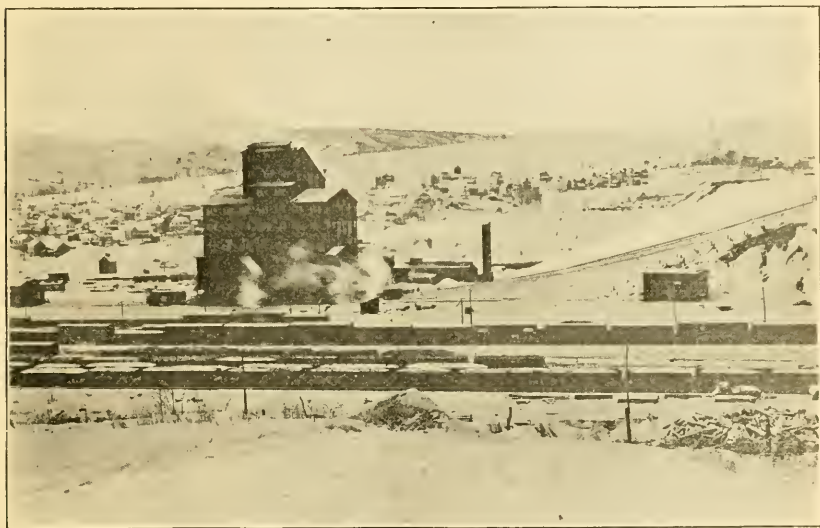


told me they received not a dollar except from the Home Missionary Society. It will take them some time to recover from their financial and numerical losses, which in some cases have been very serious. But the loss incident to the strike is not merely in numbers and money, but the spiritual loss growing out of animosities and separating gulfs created between members of churches and congregations, which nothing can heal but the outpouring of God's Spirit on the churches. This loss I deem most serious, for with steady work financial and numerical losses will in time be recovered; but nothing can make a union brother kneel



as a brother beside a non-union brother but the grace of God. It is too soon yet to estimate the spiritual loss. This, however, may be one of God's ways of bringing about spiritual results beyond our comprehension.

The populousness and growth of Pennsylvania make it the greatest and most important home missionary field in the land. Its population increases at the rate of over one hundred thousand a year. They come from every part of the world. The foreign population, representing nearly all nationalities, is larger than the population of Nebraska, and the Lord sends these people to be evangelized. The population of the



THE COAL SECTION OF CARBONDALE, PA. (15,000 inhabitants)  
WITH COAL BREAKER

State is one-twelfth of the population of the United States, with a density of one hundred and forty-two to the square mile.

In 1880, Pennsylvania had fifty-two cities of four thousand and upward. In 1890, it had eighty-two; thus in ten years thirty cities were added, not on paper, but solid cities—an average of three a year. They have been increasing much faster since. Very recently, standing on the hills surrounding Pittsburgh and Allegheny, and crossing them in different directions by the trolley, I noticed cities having sprung up in all directions, on the hills, and in the valleys, where but a few years ago were broad fields, or waste lands. Great manufacturing centers have sprung up, and are springing up in all directions. I would not

be surprised to find the next census giving the number of cities added in ten years as averaging five a year. Every new industrial center is virgin soil, appealing to the Home Missionary Society for aid no less than the virgin soil of the West.

The Congregationalism of Pennsylvania is old, as I have shown. It is also very new, and much can be accomplished east and west of the Alleghanies with money to take advantage of opportunities—

money to support good men, and erect edifices and parsonages, and modernize old buildings worth saving. There is plenty of denominational money in the State, but very little of it is Congregational money, and we cannot expect other denominations to build or support Congregational churches. Philadelphia, like Pittsburgh, and and other large centers, could plant prosperous churches in the new centers opening up every day,



A MINER ENTERING HIS CHAMBER

if there was money to do it. It is generally confessed that all the denominations in the State could not, if they did their utmost, fully provide for the needs of the masses which are flowing in bewildering numbers into the State. Congregationalists from east and west, as never before, are turning their faces toward Pennsylvania, who will need Congregational homes to be saved not only to the denomination, but to the cause of Christ. The English churches that have so increased in the past few years throughout the State, seem in the providence of God designed for the necessities of the present time—to prepare English homes for Congregationalists coming into the State. Pennsylvania

churches, English, Welsh, Slav and Scandinavian, have open doors to welcome all new comers. It is to be hoped that all Congregationalists, as they come into the State, will seek their natural homes, and help the work by their money and service.

In Philadelphia there was in 1888

but one Congregational church. To-day there are eight, located conveniently to almost any section of the city. The Central, the mother church of all, has seating capacity for one thousand, and an inspiring congregation, usually filling the house. Nowhere can a stranger coming to the city find a more instructive, inspiring pulpit than at the Central, and the same may be said of the choral and congregational singing. In all the great industrial centers there are now



COAL BREAKER AT PLAINS, PA.

Congregational churches—East and West Pittsburgh, Allegheny, Braddock, Rochester, Ridgway, Kane, Meadville, Corry, Scranton, Wilkes-Barre, Pittston, East and West Mahanoy, Mt. Carmel, Edwardsdale, with a score of smaller centers. Strangers will find in any of these centers earnest preaching and inspiring congregational singing.



CENTRAL CONGREGATIONAL CHURCH, PHILADELPHIA

## “LEAVENING THE NATION”

BY JOSEPH B. CLARK, D.D.

[The advance sheets of Secretary Clark's new book, "Leavening the Nation," have given the editor of the present number of the HOME MISSIONARY a welcome opportunity to make the following extracts, all from the concluding chapters. Some selections from preceding chapters appear in the current number of *Congregational Work*. As a history of Home Missions during the nineteenth century, the book is not only unique, but full both of interest and of inspiration, a book which the churches will welcome and from which fresh enthusiasm will issue forth for the preservation of a work on which the highest welfare of the Republic depends. The Baker & Taylor Company, New York, are the publishers. 352 pages. \$1.25 net.]

### THE ALLEGED "DECADENCE" OF NEW ENGLAND.

\* \* \* \*

No cause has a stronger hold on the churches of New England, and for no appeal have they a warmer welcome than that of American Home Missions.

Meantime very great changes have been passing over New England herself. \* \* \* \*

Between 1880 and 1890, of 1,502 townships in New England 932 show a loss in population. "A few years since, the Commissioner of Agriculture and Immigration in New Hampshire reported 1,442 vacant and abandoned farms with tenatable buildings in that State." "In 1889 the Commissioner of Agriculture and Manufacturing Interests in Vermont issued a circular stating that in the town of R—— there were 4,000 acres of land offered for sale at one or two dollars per acre. One half of these, he says, are lands which formerly comprised great farms, but with buildings now gone, and fast growing up to timber; some of this land is used for pasturage, and in other portions the fences are not kept up, leaving cellar holes and miles of stone walls to testify to former civilization."

By an inevitable sequence many of the stronger country churches have languished under this continuous blood-letting, until New England, from being the mother of home missions, has been for many years one of the largest beneficiaries of missionary aid. \* \* \* \*

Many of the ancient churches once sat triumphant upon the New England hilltops, and gave grandly of their means to home and foreign missions. Now, in their age and feebleness, they turn for support to the societies created by their own foresight for the new settlements of the West.



These are but sample facts which might be greatly multiplied. Of themselves they are beyond dispute. On the other hand, what they signify and what they portend are questions much in dispute, and not to be hastily passed upon. "Decadence" is the convenient word of a pessimistic judgment, and there are things which seem to justify that mournful conclusion. Decadence in spots there certainly is; its signs are sadly present. But decadence in spots does not mean, necessarily, decadence on the whole; and while that fatal *non sequitur* is possible, and always so easy, it becomes us to examine the problem on all sides. Even facts that are undeniable truths may mislead to conclusions which are undeniably false. \* \* \* \*

Dark pictures are drawn of the decline of church life and public worship in the rural districts. The careful investigations of Professor Henry Fairbanks of Vermont into the religious destitutions of that State, made several years ago, have been widely quoted and deserve careful study. Prof. Fairbanks discovered that 290 Vermont churches had become extinct; that in a population at that time of 332,000, 184,000, or more than half, were total neglecters of public worship; and that a church attendance of 75,000 on a pleasant Sunday was a fair average. Governor Rollins of New Hampshire, in a recent Fast-day proclamation, called public attention to the religious destitution existing in the rural districts of that State. "There are towns," said he, "where no church bell sends forth its solemn call from January to January; there are villages where children grow up to manhood unchristened, there are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by the Justice of the Peace." Such statements from leading men occupying high places have attracted attention and provoked discussion. The facts have not been disputed; they cannot be disputed. They are startling and portentous, and make a tremendous appeal to home missionary interest and endeavor. But their publication and discussion have brought out other facts which are indispensable to a correct estimate of the case.

Regarding Vermont, the testimony of Dr. C. H. Merrill, Home Missionary Secretary, given in the HOME MISSIONARY of May, 1902, while not weakening the force of Dr. Fairbanks' figures, indicates that remedial agencies are at work and successfully contending with the evils described. Says Dr. Merrill: "Facts giving evidence of a growth comparing very favorably with changes in population may be cited in abundance. Until the last year or two of depression, the number of our churches and the total of membership have shown a steady in-

crease, until we have passed the membership of the two other northern States of New England, although the smallest in population. In no one year, down to the present date, have the mission fields, about one-fourth of the total number of churches, failed to show a net gain. Indeed, it has been a somewhat surprising fact that our growth has been principally in those regions where the population has been stationary or diminishing. Since 1894 not a church has been dropped from the roll of the State. But some of the best results cannot be shown in statistics. The type of religious life that has been carried into homes by our visitors; the uplift that has come to communities through the change of atmosphere, socially, intellectually, and spiritually; the changed attitude of larger churches toward the smaller, as they saw the fruitfulness of missionary work in the State—all this must be seen and felt to be appreciated." If the figures of Dr. Fairbanks taken alone mean decadence, as they surely do, the testimony of Dr. Merrill several years later as plainly indicates decadence in the process of arrest.

So also in New Hampshire there are two sides to the question of degeneration. Governor Rollins, in his proclamation, has put one of them in strong light. But Secretary A. T. Hillman, whose official relation to the churches makes him an expert witness, has supplied the other: "The first quarter of the nineteenth century saw two counties in New Hampshire a barren waste, where to-day we have 6,000 Congregational church members, in place of forty towns with 45,000 people without the means of grace. In 1857 the mission fields reported the percentage of Congregational church members to the total population as 1 in 57. The percentage in the same towns to-day is 1 in 18. Some of the first citizens of the State take issue with that now famous proclamation which pictures the rural sections of the State as a 'waste,' to which the Sabbath gives no music of her bells. To the question, 'How does the religious condition of your town compare with ten and twenty years ago?' our missionaries answer almost without exception, 'Improvement is noted.'" It remains true, however, that a traveler through the rural districts of New Hampshire will find plenty of facts to justify the Governor's statement; but if he looks further he will also find that the conditions described, though sadly true, have yielded and are yielding more and more to systematic and continuous home missionary culture.

In Massachusetts the same indictment of decadence and the same dismal prophecies have been current. Hasty generalizations have been made from a small area of fact. Deserted hilltops and "a few flagrant

crimes in retired places" have furnished the secular press with texts for many doleful jeremiads, and the Home Missionary Society of the State has been asked in a pointed way what it is doing.

The Secretary, Rev. Joshua Coit of Boston, in his annual reports for several years past has multiplied answers to this question which ought to make pessimistic critics very sad, though they are a cause of great joy to every loyal son of the Bay State.

"So far as decreasing population is concerned, the facts are more encouraging than is generally supposed. While the tide has not turned yet there is a slackening of the ebb. There has begun something of a return to the country. The multiplication of electric roads, the increase of good roads, and other causes not so easily stated are helping it along."

The Massachusetts hill towns, so called, are located largely in the counties of Berkshire and Franklin. Yet in ten years, between 1885 and 1895, Berkshire gained in population 12,414. Its two cities had a large share of the gain, but one-third less than in the previous decade; while the loss in the rural districts was one-third less for the same period. Franklin County made a gain of 2,700 during the same decade, and while twenty towns lost 1,259, six towns gained 3,959.

It is not to be denied that such gains are not always real gains except in numbers. The exchange of native stock for Irish, French, Poles, and Swedes may leave the last state of any community worse than the first; and where this costly process is perpetually going on we naturally look to see the decadence of religious forces. To our surprise, the contrary is often true. The Secretary, in his report of 1896, calls attention to the fact that the home missionary churches of the State, located, for the most part, where these changes are going on, added to their membership, on confession of faith, 694, "a percentage to resident membership of ten and one-half per cent., while the rest of the churches in the State show a percentage of only four per cent." It is hardly a proof of decadence in religious power that churches often crippled and even decimated by removals, and hemmed in by hostile forces, should show themselves to be more than twice as productive in spiritual results as the more favored churches of the State.

Nor has the virtue of self-sacrifice declined among these Christians of the hills. Their aggregate financial strength has been sadly reduced. They can no longer adequately support their ministry, nor contribute largely to missionary funds, but as one by one the faithful

remove or drop out by death, the remnant close up the ranks and share the added burden. Says Secretary Coit: "The country churches are making greater gifts for the support of the preaching of the Word than people are called upon to do in large towns; not greater in amount, of course, but greater in proportion. That is really greater. In one case the last year a country church asked that the grant of \$150 be continued. There was a disposition to reduce the grant—a very proper disposition. But a friend of the church took his pencil and figured a bit, and it appeared that this church gave for the support of preaching and to our benevolent societies, per resident member, twice, three times as much as some larger churches in the conference. Churches where expenses and benevolences went above \$10,000 fell far short in comparison." If these are the signs of decadence in "the greatest" of the Christian graces, one might be tempted to pray for a baptism of such decadence upon the whole State.

Nor is this all that could be said. These declining churches in rural Massachusetts have long been, and still are, the nursery of gospel ministers. Says the Massachusetts Secretary: "A while ago, by examination of Seminary catalogues, and by correspondence, the birthplaces of 1,571 ministers were found, and it appeared that 1,087 of them were born in towns of less than 5,000 inhabitants, 687 in towns of less than 2,000, 348 in towns of less than 1,000. In 70 towns of aggregate population less than 50,000 there were 348 ministers born. In 16 cities, aggregate population 971,000, nearly twenty times as many, there were 261 ministers born. Or, to take individual country towns, Ashfield had in 1810 its largest population, 2,006, and has sent out 27 ministers; Goshen, largest population in 1800, 724, and Goshen has sent out 25 ministers; Hawley, largest population, 1,037, 21 ministers; and Mary Lyon, that great gift to educated women and the world, was born in Buckland, an adjoining town from which 16 ministers have gone. And, besides ministers, of other educated men and women a host has gone from the hills and valleys of our country towns, for the upbuilding of good things and true, all over the land." This form of fruitfulness is not a thing of the far past only. Glance at any college or seminary catalogue of to-day and it will afford surprise to learn how large a proportion of young men and women, in courses of higher education, hail from the country towns of New England. Decadent in numbers, decadent in wealth, they are not decadent in mental life and noble ambitions.

Indeed, have not the declining population and wealth of rural New England been rather hastily accepted as necessary tokens of a lowering



religious and moral standard? On the contrary, in Massachusetts and Vermont, and, presumably, in the other States, the record establishes precisely the opposite. In some thirty-three of the country towns of Massachusetts, where churches have suffered the largest losses and received missionary help the longest, "the church membership has so gained upon the population that there is to-day one church member in every nine and a half of the population, where forty years ago there was only one in every eighteen and three-fifths of the population—an increasing church in the face of a decreasing population;" a doubling of church power with a halving of numerical strength.

Connecticut has suffered in the same way as Massachusetts and from the same causes; but her Secretary for home missions, Rev. Joel S. Ives, no later than October last, sends out this cheering note: "Changes in business and population have depleted the country and lessened greatly the influence of the country towns; but many indications show that the low tide of country depletion has been reached; indeed, that the tide has turned to flood."

Secretary W. H. Moore, in his report of 1881, gives the record of sixty-four ancient churches that have come to depend upon home missionary aid in their feebleness. Only one of them proved beyond help and became extinct. These old churches, depleted by emigration, contained in that year 6,413 members, and had raised up 401 ministers. Their contributions and legacies to the missionary societies had aggregated \$282,130, nearly \$100,000 more than they had received in missionary aid.

Maine has its own problems. It is a frontier State as truly as Michigan or Wisconsin, and, like them, its frontier is on the North and West. In common with other New England States it has suffered by depletion and foreign invasion, yet unlike them it has new country to be settled, which complicates the missionary situation.

Whether the evil of sectarianism is greater in Maine than in some other States, or not, it has attracted more public attention through the efforts of leading Christians of all denominations to abate it. Dr. W. DeW. Hyde, President of the Interdenominational Commission of Maine, in a public address at Chicago in 1893, thus describes the conditions: "Of 1,350 Protestant houses of worship, 360 are reported vacant, and 136 are simply 'supplied' by pastors who reside elsewhere; 70 per cent. of the churches represented in our Commission have 100 members or less, each. Of 242 Congregational churches in Maine, 118 receive missionary aid. Only a little more than one-half are self-supporting. There are 18 towns in Maine in which the average popu-

lation is only 244, yet these 18 towns have 49 Evangelical churches with 37 church buildings. One town of 470 people has three churches and three houses of worship. Another, with 140 people, has two churches."

Ten years ago leading pastors and laymen of the Baptist, Congregational, Free-Baptist, and Methodist churches united in forming the Interdenominational Commission, "to promote co-operation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute regions." The Commission does not aim to substitute the "Union" church for the "Denominational," but to preserve for each church and denomination its legitimate claim to the ground it occupies; to protect it against interference; to revive it if weak, and to adjudicate all questions that may arise as to the right of possession. Thus it has recently decided that in a new mill town of 3,000 the Baptists and Congregationalists are entitled to the field, and all others by mutual agreement are to avoid entering.

Such a court is invaluable. It renders a double service to the missionary societies, relieving them of the always delicate question of granting missionary aid to an overcrowded field, and saving them the necessity of self-defense against unjust invasion. The work of the Commission thus far has been fruitful in economizing funds, in promoting fellowship and in strengthening the religious forces of the State. Thus it is doing much to arrest decadence and to promote healthy development.

It is also to be gratefully noted that the New England States, especially the southern group, are actively grappling with the foreign menace. Next to New York and Pennsylvania, Massachusetts is receiving more immigrants from abroad than any other State of the Union—more even than Illinois. Its State Home Missionary Society invests about \$20,000 annually in foreign-speaking missions, including nine different nationalities—Armenian, Finnish, French, German, Greek, Italian, Norwegian, Swedish, and Poles. The French and Swedish work is phenomenally fruitful. In ten years the growth of these churches, as compared with that of American churches in the same towns, is far in advance. Thus French communicants have increased 180 per cent., Swedish communicants 205 per cent., while American communicants have multiplied only 73 per cent. These figures imply vitality and success, and continued, as they promise to be, they indicate a gathering of leavening power that will go far to lighten and sweeten the foreign elements of the State.

The American-French College at Springfield, a home missionary plant, is supplying spiritual as well as mental training, not alone for the French, but for Italians, Armenians, Greeks, Irish, English, Japanese, Syrians, and Assyrians—all of which are represented in its more than one hundred students. Its curriculum of study is specially adapted to train young men and women to become leaders and teachers of their own people.

Connecticut, also, adds to its American work an active mission among foreigners, who now make 38 per cent. of her population. Its State Society reaches Swedes, Danes, Germans, Hungarians, French, and Italians, and by a wise system of distribution it enters not less than one hundred different localities by its foreign missionaries. Rhode Island is doing its share of the same work.

But no brief sketch can do full justice to the missionary activities of the New England States. It may be true in a sense that "good old New England has gone, and a new New England, a new Massachusetts is being formed." Yet in one respect, at least, and that a radical one, New England is not only true to its early traditions but has surpassed them year by year. For some reason not entirely clear, it is the habit of those who discuss the question of New England decadence to refer to a time "forty years ago." It is perhaps only a recognition of the fact that forty years cover a complete generation, in which progress or decline may be reasonably established by comparison. Apply this standard to one factor in the question we are considering—that of Christian benevolence. \* \* \* \*

Take the home missionary contributions of the Congregational churches of New England for the last "forty years." It would be helpful could we apply the same test to foreign missions and to other than Congregational churches, yet scarcely necessary, since in such a question, if ever, it is possible "from one, to learn all." \* \* \* \*

"Forty years ago," therefore, New England Congregationalists were giving *one million and a half dollars* to home missions in ten-year periods. To-day they are giving *three million and a half dollars* in the same period of time. Then their "conviction, faith, and ability," prompted them to give *eighty-seven cents* a year per member. To-day they are cheerfully contributing *one dollar and forty-three cents* per member for the same cause. They have more than doubled their aggregate contributions and nearly doubled their individual gifts, while their numerical strength has increased only about one-third.

These discoveries do not invalidate a single statement of those eminent gentlemen who have wisely sought to acquaint the people with

the true condition of New England. But they should relieve the fears and silence the gloomy forebodings of many who have drawn false conclusions from undoubted but only partial facts.

It is altogether true, as asserted, that churches once strong are fatally weakened, and that many of them have died; true, that country towns in great numbers have exchanged a homogeneous native population for a mixed, native and foreign, to their own hurt and enfeeblement; true, again, that crime and vice have increased in many parts of New England as a result of these changes, and that this process of degeneration is going on, in spots, to the sorrow and alarm of all good people; all true—but they do not prove that New England, *as a whole*, is decadent. Other facts named in this chapter establish—quite the opposite.

Popular education is a growing power among her people; churches reduced one-half in strength have doubled their efficiency; young men lost to their native hills are a larger gain to the forces that make for righteousness in the State. The “conviction and faith” of the churches in the power of the Gospel to redeem humanity have more than doubled in forty years, and were never so splendidly embodied as they are to-day in home missionary efforts, native and foreign, which are slowly, though firmly and surely, redeeming New England. Toward the full consummation of that ideal a hopeful Christianity bids us look; for it we are to labor, pray, and give; and at every step of the way we are to take counsel of our faith, and not of our fears.

“CO-OPERATIVE AGENCIES.”

One of the most significant facts in the early history of America is that memorial which came before the Congress of 1777 asking the help of the Government in supplying the people with Bibles. The Declaration had been signed and passed; the War of the Revolution was in progress; national existence was at stake; and the people were hungering for the Bible. Congress referred the petition to a committee, who recommended “that the Government take immediate measures to secure 20,000 copies from Holland, Scotland or elsewhere at the expense of Congress.”

Four years later, when the struggle for existence was in its most desperate stage, the Congress of 1781, by resolution, highly approved the Bible printed by Robert Aitkin of Philadelphia, and recommended it to the people of the United States. Chancellor Ferris, in his review of fifty years in the history of the American Bible Society, quotes an unnamed writer who thus comments upon that significant act: “What moral sublimity in the fact as it stands imperishably recorded and



filed in the national archives—the first Congress of the United States assuming the rights and performing the duties of a Bible Society long before such an institution had any existence in the world!"

Thirty years passed before the people themselves began to organize societies for Bible distribution. Their efforts fell into that fruitful decade between 1798 and 1808, when the very air of New England and New York seemed charged with missionary ozone. Pennsylvania, Connecticut, Massachusetts, New Jersey, and New York, all had their local Bible societies before 1810; and before 1815 these had multiplied into 132 organizations, independent of each other and extending from New Hampshire to Louisiana. Then by natural evolution came the American Bible Society, in 1816, gathering into one focus of interest and effort these scattered endeavors to supply the people with the Word.

#### "THE FRUITS."

In many previous pages we have followed the organized home missionary movements of Baptists, Congregationalists, and Presbyterians, with glances, such as space permitted, at the work of Methodists, Episcopalians, and the Reformed Church. But the real volume of home missionary enterprise for the last hundred years has scarcely been touched. Not these six alone, but more than thirty organized home missionary societies, all of them evangelical and all national, have sprung from that humble planting of 1798.

These more than thirty societies have gathered and invested \$140,000,000 in the enterprise of leavening America. Their chief agent has been the church, with its ordained preacher and its divinely appointed ordinances; and for the church these millions have been given. This total, however, takes no account of co-operating agencies, called into being by the church and its missionary work. Add these: Sunday-school planting; Bible and tract printing; denominational literature, church building, and Christian education, which by careful inquiry are found to have expended \$150,000,000 more, and the grand total for Home Missions, root and branch, in organized form, has been \$290,000,000. Not a dollar of this immense fund has been *paid*, in any commercial sense, for value received; all of it was *given*, a free-will offering of Christian people to mark their intense conviction of the peril of a nation without the gospel, and their faith in its leavening power. If to this sum were to be added the more personal and private contributions of Christian people, who in addition to the long arm of a missionary society have chosen often to be their own almoners, the total named would be vastly increased; and all this from the one-

hundred-and-fifty-dollar seed of sixteen women of Boston in 1800; from the five-dollar seed of the New Hampshire Cent Institution of 1804, and from the six hundred dollars in the treasury of the Connecticut Society when it began its organized warfare against barbarism in the new settlements. Is it possible to contemplate this vast fruitage of organized effort and doubt that those few kernels of early seed were gifted with divine vitality?

Thus much for the growth of organization. But what have these organizations and their millions accomplished, and what of visible fruits remain to justify their cost? It is a fact not generally known, and when known not sufficiently appreciated, that the evangelical bodies of the United States trace most of their church organizations directly to home missions. Congregationalists admit that four-fifths of their churches are of home missionary origin. The proportion would be greater were it not that hundreds of Congregational churches were born before home missions began. Presbyterians confess that nine-tenths of their churches are of home missionary planting. Baptist, Methodist, and Episcopal estimates range from five-sixths to nine-tenths. Consider for a moment what such ratios mean: that these far-reaching ecclesiastical bodies have grown strong in church power not by their own help but by home missionary aid, the few strong bearing the infirmities of the many weak.

When we have taken in the fact that four-fifths, five-sixths, seven-eighths, and even nine-tenths of the evangelical churches in the United States which now compass the land came to their birth or were saved from early death by home missionary succor, it comes to be a most pertinent question, Where and what would these great ecclesiastical bodies be but for that helpful agency? \* \* \* \*

Was it less than a hundred years ago that American infidels were prophesying that the church would not survive two generations in this country? But "the Church is an anvil that has worn out many a hammer." In defiance of these dismal auguries, between 1800 and 1850 the average yearly increase of evangelical communicants was 63,302; between 1850 and 1870, twenty years, 157,170; between 1870 and 1880, ten years, 339,258; between 1880 and 1890, ten years, 375,765; and for four years, between 1890 and 1894, 348,582, the prophecy of a larger average than ever for the last ten years of the century. It is no unseemly boast, but an obvious truth, that by far the larger part of this remarkable growth is due to the direct agency of American Home Missions, since in its own carefully planted gardens most of that growth has taken place. \* \* \* \*

*Christian Education* was no part of the plan of Connecticut and Massachusetts in 1798, nor of the General Assembly in 1802; and but a small fraction of home missionary money has ever been diverted from church planting to the founding of colleges and academies. Yet in the entire range of agencies that have co-operated with home missions, and among its most legitimate fruits, Christian Education stands in the front rank. Sixteen years after the first prehistoric home missionaries landed at Plymouth and set up their church, Harvard College became a necessity. Yale, Dartmouth, Princeton, Brown, Amherst, Williams, Bowdoin, Middlebury, Holyoke, are all children of the Church and had their birth in a religious movement. At the West particularly, and all through the home missionary belt, the same law has perpetually declared itself.

Begin to plant churches anywhere and the next demand is a Christian college. The quickening of religious life stimulates intellectual desire, and with an apprehension of the true meaning of life and its relations to the future, the ambition to make the most of that and its opportunities becomes a passion that will not be denied. \* \* \* \*

Call the roll of the Western colleges known as "Congregational" because their management is chiefly in the hands of Congregationalists, and known as "Christian" because they undertake the education of the whole man, body, mind, and spirit: scarcely one can be named that is not indebted for its birth and early nurture to the home missionary; Marietta, the child of Luther E. Bingham, our earliest missionary in southern Ohio; Illinois, planted by John M. Ellis, one of the first two missionaries in that State; Beloit, nurtured in its infancy by Aratus Kent and Stephen Peet, both home missionaries; Washburn, started by three missionaries and three delegates from their churches; Oberlin, the thought of John J. Shipherd, the young missionary at Elyria; Rollins, warmed to life by Edward P. Hooker and Sullivan F. Gale, the home missionary leaders of Florida; Ripon, saved and borne on to success by Walcott, Lamb, Chapin, and Miter, all home missionaries; Whitman, named for a missionary hero, the dream of another missionary hero, Cushing Eells, who lived to realize his own vision, and presided over by a later missionary leader, Penrose; Doane, beginning at Fontenelle in the heroic sacrifices of Reuben Gaylord, Nebraska's home missionary pioneer; Iowa, whose foundations were laid by Asa Turner and the Iowa Band; Carleton, over whose infancy Shedd, Seccombe, Hall, Brown, Burt, Willey, and Barnes, all veteran home missionaries, "prayed, toiled, and sacrificed," and whose President for thirty years, James W. Strong, has been for all these years

also President of Minnesota Home Missions; Wabash, "with John M. Ellis again in the lead;" Knox, at once the child of home missions and the mother of distinguished home missionary leaders like James H. Warren, Benjamin F. Haskins, Alfred L. Riggs, Joseph E. Roy, and James Tompkins; Western Reserve, whose seed was imported from old Connecticut with the first home missionary to New Connecticut in 1801; Olivet and Tabor, both daughters of Oberlin, and inheriting to the full its missionary spirit; Yankton, the monument of Joseph Ward, Dakota's great missionary; and a similar record might be given of Pacific and Wheaton, of Drury and Colorado, of Fairmount and Kingfisher, of Gates, Fargo, Redfield, and Pomona, and of academies almost without number.

These instances are drawn from Congregational history only because of the writer's greater familiarity with the facts. But he is assured that equally strong statements would be true of fifty Methodist institutions, of thirty Presbyterian, and of all similar colleges and seminaries of Baptists and Episcopalians on home missionary ground. \* \* \* \*

We cannot contemplate this remarkable growth of educational enterprise, so closely identified with evangelistic progress, and not be impressed with a new sense of the vitalizing power of home missions. And the benefits are strictly reciprocal. If Christian colleges owe their being to the churches planted by home missions, not less do the churches owe their continued life and growth to Christian Education. Twenty years ago, on a map published by the then president of Colorado College, 2,000 towns are indicated where graduates of ten Western colleges and three Western theological seminaries were serving as home missionary pastors under the American Home Missionary Society. In 1,000 other towns the graduates of these institutions were serving under other societies, and not less than 30,000 students from the same colleges had been employed as teachers in 15,000 towns of the West. Hand in hand, Home Missions and Christian Education are sowing and reaping, and when the final harvest shall be shouted home great is to be their common joy.

But the incidental fruits of home missions do not end with education; they only begin there. That peerless interpreter of history, Richard Salter Storrs, once declared in his own pulpit: "Home Missions saved this country once and will save it again if necessary." He was not referring to that final redemption of all men and of all lands which is the ultimate hope of Christian missions, but to the civil and political rescue of the nation in a season of deadly peril. Yet the fathers of New England, when they began their merciful ministry to



the new settlements, had no thought of any civil or political issues which might arise. They were simply intent on giving to others what had proved to be a supreme solace to themselves—the blessing of the Gospel of Christ.

But if, absorbed in their spiritual purpose, they thought little of its collateral value, the law of cause and effect was not for a moment suspended. Every moment it was true that in a government by the people and for the people nothing counts for so much as high ideals of duty. With these enthroned in the thought and life of its citizens, a nation may meet almost any shock from within or from without; and nothing has yet been discovered on earth or revealed from heaven that has power to create higher ideals of duty than Christianity and the obligations it inculcates. It is thus that missionary societies, whose sole function is the planting of churches, enter into the hidden life of a nation in ways that political parties cannot enter, and which even Christian men are sometimes slow to appreciate. Not only law, order, temperance, respect for the Sabbath, security of life and property, and the claims of humanity are thus conserved and fostered, but the instinct of patriotism itself, in which the very life of the nation consists, finds its nursing mother in the Church of Christ.

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### SCRAPS FROM THE MAIL BAG

MET a man who said he had been a church member for seven years but had never begun to pray. *Nebraska.*

I HIRED to work by the day in July, and spent forty-four and one-half days earning money with which to buy material to fit up my little shanty, so that I could spend the winter in it. *North Dakota.*

AFTER occupying an old storeroom with another family for a year, a good comfortable parsonage will be a very desirable change. *Nebraska.*

WE must remember that some of the best material of our city churches has come from the weak churches in the villages. *Minnesota.*

HAVE traveled upward of 1,500 miles in making 190 pastoral visits. *Colorado.*

A ROMAN CATHOLIC gave us \$100 toward building our church. *South Dakota.*

“RUMMAGE SALES” have become a sort of fad here. Two churches have recently raised \$700 by them. *Indiana.*

## APPOINTMENTS

DECEMBER, 1902

*Not in commission last year.*

Brooks, W. H., Lawnview, Okla.	Atcheson, W. H., Tekoa, Wash.
Chapman, Richard K., Gettysburg, So. Dak.	Bell, John W., Ensley, So. Dak.
Countryman, Asa, Bruce, So. Dak.	Bohn, William F., Gentry, Ark.
Dickinson, George L., Fairhope, Ala.	Brakemeyer, Gustavus L., Friend, Neb.
Dietrich, Emil, Gann Valley, So. Dak.	Brereton, John, Springfield, Mo.
Fletcher, John, Newport, Wash.	Burkhardt, Paul, Springfield, Mo.
Gray, Annette B., General Missionary in Wyoming.	Chamberlain, H. W., Priest River, Idaho.
Hambly, David D., Grangeville, Idaho.	Greenlees, Charles A., Jennings, Okla.
Hosford, G. L., Valdez, Alaska.	Grieb, Edmund, Seattle, Wash.
Hoy, Miss Jeannie, Otis, Colo.	Happel, John B., Germantown, Neb.
Hutchins, Alfred W., Ft. Valley, Ga.	Jenkins, David T., Hot Springs, So. Dak.
Johnson, J. W., St. Louis, Mo.	Kelsey, William, Manchester, Okla.
Mason, J. H., Center and Addison, Neb.	Knapp, George W., Hay Springs, Neb.
Miklos, Miss Barbara, McKeesport and Duquesne, Pa.	Larke, Edmund, Berthold, No. Dak.
Nugent, Charles R., Brooklyn, N. Y.	Lloyd, John, Clear Lake, So. Dak.
Patterson, George L., Gallup, New Mex.	McHoes, Thomas W., Big Horn, Wyo.
Riley, William W., Saticoy, Cal.	McKay, Charles G., Tallassee and East Tallassee, Ala.
Spence, J. A., Hydro, Okla.	Olds, Alphonzo R., Touchet, Wash.
Steele, William, Crary, No. Dak.	Parker, L. J., West Guthrie, Okla.
Wurrschmidt, C. W., Hastings, Neb.	Paulu, Anton, Vining, Iowa.
Yarrow, Philip W., St. Louis, Mo.	Peterson, Mathias, Missoula, Mont.
	Pope, G. S., General Missionary in So. Dak.
	Powell, James B., McHenry and Larrabee, No. Dak.

*Re-commissioned.*

Alexander, Karl B., Melville, Edmonds and Rose Hill, No. Dak.	Rees, Rees J., North Scranton, Pa.
Andrews, Ernest, Bakersfield, Cal.	Slater, Sheldon, Hesper, No. Dak.
	Thirloway, Timothy, Belle Fourche, So. Dak.
	Strange, William L., Ontario, Ore.
	Wiltberger, Louis W., South Shore, So. Dak.

## RECEIPTS

DECEMBER, 1902

For account of receipts by State Auxiliary Societies, see pages 155 to 158

<b>MAINE—\$118.50.</b>		<b>VERMONT—\$54.67.</b>	
Houlton, by M. F. Jenks.....	\$3 40	Burlington, First, add'l, by W. J. Van Patten.....	\$2 00
Machias, Centre St., by E. G. Bradbury.....	4 69	Rochester, by Mrs. B. D. Hubbard.....	6 14
Parsonfield, D. Smith.....	57 50	Waitsfield, by Mrs. G. Olmstead.....	10 00
Portland, St. Lawrence Ch., by G. L. Gerrish.....	15 00	Wallingford, by Miss L. A. Kelly.....	36 53
Ladies of Bethel Ch., by Mrs. M. S. McDonald....	25 00		
Williston S. S., by F. J. Burbank.....	12 91		
<b>NEW HAMPSHIRE — \$512.50; of which legacy, \$262.01.</b>		<b>MASSACHUSETTS — \$1,594.89; of which legacies, \$338.16.</b>	
Greenville, by J. Reid,.....	\$5 00	Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas.	\$500 00
Hanover, Estate of Susan A. Brown, by C. P. Chase, Ex.	262 01	By request of donors, for Salary Fund.....	25 00
Haverhill, by P. W. Kimball..	44 38	Agawam, by G. H. Reed.....	18 09
Hinsdale, by C. E. Savage....	4 50	Aliston, S. S., by W. V. Batson	5 44
Keene, First, by W. H. Spalter	50 00	Amesbury, M. P. Sargent....	2 00
Littleton, by E. E. Jackman..	17 02	Ashburnham, First, by M. P. Greenwood.....	5 71
Lyme, by A. Chase.....	46 35	Athol, by C. A. Chapman....	29 30
New Hampshire, Friends, by Rev. G. L. Todd.....	2 00	S. S., by J. E. Hastings....	20 00
Peterboro, Extra. Cent A Day Band of the Union Ch., by Miss J. M. Buckminster..	7 30	Chicopee, Estate of Sarah J. Sherman, by L. White, Adm.	100 00
Pittsfield, Ch. and S. S., by Dea. M. H. Nutter.....	17 00	Dorchester, Second, by Miss E. Tolman.....	25 00
Rochester, by J. S. Tripp.....	31 54	Enfield, Y. P. S. C. E., by R. Thayer.....	1 04
Sanbornton, Ch., \$14.50; S. S., \$4.73; C. E. Soc., \$6.17; by Rev. J. N. Perrin, Jr.,.....	25 40	Florence, S. A. Barrett.....	5 00
		Greenfield, Estate of W. B. Washburn, by F. H. Wiggins, Trustee.....	138 16

Estate of Roswell W. Cook, by H. W. Hubbard, Trust- tee .....	100 00
Haverhill, C. Coffin .....	4 50
Hinsdale, by G. T. Plunkett ..	66 07
Holyoke, S. S. of the First, by C. A. Judd .....	20 32
Ladies' Prayer Circle, Sec- ond Ch., by Mrs. F. H. Chamberlin .....	5 00
Lawrence, United Ch., by H. G. Mank .....	14 00
Lowell, Elliot Ch., by E. E. Sargent .....	29 75
Pawtucket S. S., by H. N. Patten .....	8 38
New Bedford, North, Y. P. S. C. E., by J. W. Webber ..	25 00
Northampton, Edwards Ch., by G. L. Metcalf .....	72 50
North Attleboro, Trinity Ch., by P. S. Grigor .....	14 35
Northbridge, C. E. Soc., Rock- dale Ch., by B. W. Brown ..	3 00
Northfield, Y. P. S. C. E., by C. B. Barber .....	5 00
North Wilbraham, Grace Un- ion, by H. W. Cutler .....	18 14
Orange, F. D. Kellogg .....	25 00
Palmer, Second, by L. H. Gager .....	30 24
Rehoboth, by F. A. Bliss .....	10 00
Sheffield, by A. T. Wakefield ..	6 25
South Egremont, by R. C. Taft ..	5 65
South Hadley, Mt. Holyoke College, by Miss F. M. Ha- zen .....	18 00
Sunderland, S. S., by A. T. Montague .....	25 00
Wendell, Mrs. M. M. Hillman West Barnstable, by H. S. Smith .....	1 00
Winchendon, Mrs. W. I. Fletcher, special .....	15 00
Woman's H. M. Assoc., Miss L. D. White, Treas., For Salary Fund .....	5 00
	193 00

## RHODE ISLAND—\$40.00.

Pawtucket, Darlington S. S., by Rev. F. J. Goodwin .....	\$20 00
Rhode Island, "W" .....	20 00

CONNECTICUT—\$5,255.92: of  
which legacies, \$2,940.15.

Miss. Soc. of Conn., by W. W. Jacobs, Treas. ....	\$179 40
By Rev. J. S. Ives .....	19 01
By Rev. J. S. Ives, for sala- ries of Western Missiou- aries .....	675 00
Berlin, Second, by C. S. Web- ster .....	55 00
Branford, A. J. Palmer .....	10 00
Bridgeport, Second, by O. H. Brothwell .....	2 00
West End, by J. H. Van Yorx, Jr. ....	15 00
Bristol, First, by H. E. Gar- rett, for Salary Fund .....	69 00
Chester, Mrs. C. E. Gaylord, by E. G. Smith .....	1 00
Collinsville, by J. S. Phillips ..	25 00
Connecticut, A Friend, by Rev. G. L. Todd .....	10 00
Coventry, First, by J. S. Mor- gan .....	17 23
Darien, by A. Morehouse .....	48 17
Deep River, by E. L. Prann ..	14 43

East Canaan, Y. P. S. C. E., by H. F. Lawrence .....	5 00
Goshen, Lebanon, by Rev. M. Burr .....	26 25
Greenwich, North Ch., by H. M. Smth .....	37 48
Stanwich, by L. M. Close .....	21 00
Guilford, First, by E. W. Leete, to Const. A. B. Walker an Hon. L. M. ....	80 00
Hadlyme, by C. H. Rich .....	9 50
Hartford, Estate of Miss F. B. Griswold .....	2,560 10
Harwinton, by A. G. Wilson ..	19 49
Kent, Legacy of Flora A. Ed- wards, by W. H. Smith, Ex.	250 00
Madison, First, by W. D. Whedon .....	23 00
Meriden, Center Ch., by W. F. Smith .....	50 00
Milford, First, by F. J. Bos- worth .....	2 83
Mystic Bridge, by E. Williams ..	9 50
New Haven, Ladies' H. M. Soc. of the First Ch. of Christ, by Miss M. E. Mer- sick .....	250 00
Newington, by C. R. Osborn ..	37 89
Newtown, by G. F. Duncombe ..	12 00
Northfield, by J. P. Catlin .....	11 84
North Haven, by F. H. Brock- ett .....	85 50
Putnam, Second, by E. M. Cor- bin .....	1 95
Salisbury, W. B. H. M., by Mrs. L. Warner .....	14 25
Saybrook, Legacy of Minerva A. Jones, by R. A. Rice, Ex. ....	130 05
South Windsor, First, by E. A. Farnham .....	36 97
Terryville, Friends .....	20 00
Vernon Centre, Ch., Mrs. E. P. Hammond, by W. C. Driggs ..	10 00
Westchester, by E. E. Carrier ..	3 22
Whitneyville, by B. A. Davis ..	7 19
Woodbridge, by F. W. Smith ..	41 67

Woman's H. M. Union,  
Mrs. W. W. Jacobs,  
Treas.

Bridgeport, South Ch., Ladies' Benev. Soc., by Miss M. L. Higby, Salary Fund .....	40 00
Enfield, Mrs. S. F. Chapin, Salary Fund .....	5 00
Hartford, First Y. W. H. M. C., by Miss H. B. Barbour, Sal- ary Fund .....	\$75 00
Hartford, First, Miss E. Stone's S. S. Class .....	2 00
Miss C. T. Millard .....	1 12
Hartford Center, Young Woman's H. M. Club, by Miss H. B. Bar- bour, Salary Fund ..	75 00
South Ch. Sew- ing Soc., by Mrs. Alice R. Still- man, special .....	25 00
North Haven, Mrs. M. Blakeslee, and Mrs. F. C. Bradley, Salary Fund .....	20 00

Pomfret Center, by Miss O. Mathew- son, for work in Cuba .....	9 00		Sherburne .....	58 00	
Putnam, Sunbeam So- ciety .....	3 50		Brooklyn, Clinton Avenue L. B. S. . . .	18 41	
Wallingford, L. B. S., by Miss J. E. Doolittle, Salary Fund .....	100 00				206 91
Windham, Class of Young Ladies in S. S. ....	2 25		NEW JERSEY—\$157.73.		
M r s. Washington Choate .....	1 13		Dover, Bethlehem Scand. Ch., by Rev. J. A. Dahlgren. . . .		\$2 00
		359 00	East Orange, First, in part, by A. M. Kennedy. . . . .		63 14
			Free Swedish Ch., by Rev. C. E. Peterson. . . . .		3 00
			Haworth, First, by E. H. Schuyler. . . . .		10 00
			Little Ferry, German Ch., by Rev. W. F. Barny. . . . .		5 00
			Somerville, Mrs. F. Lyman. . .		10 00
NEW YORK—\$819.56.			Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Mer- rified, Treas. . . . .		
Albany, K. MacNaughton. . . .	\$1 00		Orange Valley, for Salary Fund. . . . .	\$31 08	
Angola, A. H. Ames. . . . .	5 00		Plainfield .....	33 51	
Barryville, First, by Miss K. Gardner .....	2 00				64 59
Bridgewater, by Rev. A. Post. Brooklyn, Park Ch., by W. Van Valkenburgh. . . . .	10 00		PENNSYLVANIA—\$396.92.		
Bushwick Avenue, by W. F. Pomery .....	10 00		Audensried, Welsh, by W. Hughes .....		\$4 85
W. P. Symonds. . . . .	50 00		Braddock, Slavic, by Rev. A. Yukl .....		5 00
"Leaven" .....	5 00		First Ch., \$22.00; S. S., \$4.00; by Rev. W. F. Slade .....		26 00
Canandaigua, by F. H. Wise- well .....	83 54		Charmian, Rev. J. J. Burkart. Delta, First, by Rev. H. W. Jones .....		5 00
Deer River, by T. A. Jones. . .	7 64		Ebensburg, First, by C. T. Rob- erts .....		35 00
Ithaca, First, by S. D. Sawyer A. M. Hull. . . . .	42 77		Philadelphia, Central, by W. H. Lambert. . . . .		210 22
Lysander, by W. C. Van Doren .....	20 80		Germantown, First, by F. A. Davis. . . . .		10 50
Moravia, First, by Mrs. S. A. C. Butler. . . . .	5 00		Kensington Ch., by Rev. N. N. Bormose. . . . .		10 00
Morrisville, by Miss J. B. Web- ber .....	38 00		Pittston, First, by W. F. How- ell .....		10 00
Mt. Sinai, by S. J. Hopkins. .	20 00		Ridgway, First, by M. K. Will- iams, to Const. Mrs. M. W. Powers an Hon. L. M. . . .		59 00
Munnsville, First, by A. B. Day New York City, Broadway Tabernacle by I. C. Gay- lord .....	7 43		Spring Creek, by Rev. G. W. Moore .....		3 50
Forest Avenue S. S., by J. Rescorl .....	85 00		Welsh Hill, Bethel S. S., by I. Morgan. . . . .		5 30
Welsh, by T. Winston. . . . .	25 00		Wilkes-Barre, Puritan, by M. R. Morgans. . . . .		14 00
Oswego, by W. B. Couch. . . .	10 00				\$403 37
Riverhead, Y. P. S. C. E. of the Sound Avenue Ch., by A. H. Wells, for Alaska. . . .	7 48		[Erratum: Less \$6.45, report- ed a second time by Ch. at Johnstown.] .....		6 45
Smyrna, Mrs. M. H. Northup. Spencerport, Ch. and S. S., by H. W. Sperry. . . . .	25 00				\$396 92
Syracuse, Good Will Ch., \$30.78; S. S., \$4.76; by Rev. L. F. Buell. . . . .	10 00		MARYLAND—\$10.00.		
Utica, Plymouth, by R. E. Roberts .....	6 07		Baltimore, Second, by W. F. Eaton .....		\$10 00
Watertown, Emmanuel Ch., by H. R. Waite. . . . .	35 54		DISTRICT OF COLUMBIA— \$59.94.		
West Bloomfield, by M. H. Shepard .....	51 29		Washington, First, by W. Lamborn .....		\$52 64
	8 00		Fifth, by G. P. Tucker. . . .		7 30
	23 00		NORTH CAROLINA—\$62.13.		
Woman's H. M. Union, Mrs. J. J. Pear- sall, Treas. . . . .			Dudley, by Rev. R. B. Johns. .		\$2 00
Sayville, C. E. S. . . . .			Southern Pines, by W. J. Stuart .....		60 13
Syracuse, Danforth, Y. W. A. . . . .			GEORGIA—\$39.45.		
New York, Broad- way Tabernacle, S. W. W. . . . .			Atwater, Central Ch., by O. C. Fuller. . . . .		\$28 00
Homer, Aux. . . . .			Demorest, Union, by W. F. Chisler .....		7 65
Syracuse, Good Will, W. C. W. S. . . . .					
Richmond Hill, Crad- dle Roll. . . . .					
Binghamton, to Const. Mrs. C. E. Stebbins, an Hon. L. M. . . . .					



Kramer, by Rev. R. R. Ham- ilton .....	1 30	Woman's H. M. Union, Mrs. A. D. Davis, Treas.	
Ritch, Antioch Ch., by Rev. W. F. Brewer .....	2 50	Alexandria .....	\$8 45
LOUISIANA—\$5.11.		Elkhart .....	7 54
Roseland, by C. E. Palmer...	\$5 11	Indianapolis, May- flower Ch. ....	90 00
FLORIDA—\$23.00.		Michigan City .....	5 50
Mt. Dora, by R. C. Tremain..	\$18 00	Terre Haute, First..	20 00
		Plymouth .....	7 00
Woman's H. M. Union, Mrs. E. W. Butler, Treas.		West Terre Haute, Bethany .....	6 00
Winter Park .....	\$5 00		144 49
		Less expenses.	1 95
			142 54
TEXAS—\$161.95.		ILLINOIS—\$121.00.	
Received by Rev. L. Rees:		Geneseo, Mrs. R. B. Paul...	\$5 00
Galena .....	\$6 00	New Canton, Miss E. Hatha- way .....	1 00
Grice, Pilgrim Ch. ....	4 00	Payson, J. K. Scarborough...	100 00
Martin's Mills .....	2 00	Rockford, S. Herrick, special..	15 00
Paris, First .....	35 00		
Spring Hill .....	1 50		
	48 50	MISSOURI—\$99.81.	
Austin, I. H. Evans .....	100 00	Received by Rev. A. K. Wray, Breckenridge .....	\$20 00
Grand Saline, by Rev. W. Z. Whiddon .....	10 00	Cameron, First, by Rev. D. R. Anderson .....	5 50
Tyler, First, by Rev. J. C. Cal- houn .....	3 45	Old Orchard, by C. B. Oppen- man .....	5 51
OKLAHOMA—\$92.44.		Republic, by Rev. J. W. Eldred	2 00
Received by Rev. J. H. Parker:		St. Louis, Pilgrim Ch., by G. F. Langenberg .....	60 60
Alvaretta .....	\$15 50	Sedalia, First, by E. McCheney	5 00
Carney .....	3 50	Springfield, Pilgrim Ch., by Rev. J. Brereton .....	1 20
Carrier .....	20 00		
Hillsdale .....	12 85	WISCONSIN—\$12.05.	
Springdale .....	8 25	Clear Lake, Swedish Ch., by Rev. L. G. Lance .....	\$2 55
	60 10	Clintonville, Scand. Ch., by Rev. F. O. Anderson .....	6 50
Coldwater, by D. E. Moulder..	3 85	Curtiss, Zion German Ch., by Rev. J. Schaerer .....	3 00
Dill City, \$1.15; Fort Cobb, \$2.50, by Rev. J. G. Lange.	3 65	IOWA—\$172.96.	
Medford, First, by Rev. O. W. Rogers .....	10 09	Iowa Home Miss. Soc., by J. H. Merrill, Treas. ....	\$152 96
Oklahoma City, Harrison Av. Ch., by Rev. J. J. Dalton..	5 09	Dubuque, Mrs. S. J. Williams	10 00
Pond Creek, Union Ch., by Rev. W. O. Rogers .....	7 75	Traer, Ch., \$6.80; S. S., \$3.20, by Mrs. T. H. Best .....	10 00
Vittum, by Rev. J. C. Dazey..	2 00		
[Erratum, \$9, credited to Car- rier, in September re- ceipts should be credited to Coldwater and Lewis.]		MINNESOTA—\$519.45.	
NEW MEXICO—\$5.00.		Received by Rev. G. R. Merrill, D. D.:	
Torreon, F. D. Carpenter....	\$5 00	Ada .....	\$7 50
ARIZONA—\$200.00.		Barnesville .....	9 75
Prescott, A. Friend .....	\$200 00	Campbell .....	2 52
TENNESSEE—\$11.80.		Excelsior, C. E. Soc. ....	15 00
Memphis, Strangers First Ch., by G. J. Boek .....	\$11 80	Freeborn .....	1 31
OHIO—\$36.47.		Grand Meadow .....	4 00
Brecksville, by C. J. Dillow..	\$19 00	Mankato .....	8 60
Cleveland, Archwood Avenue, by J. A. Tonsley .....	7 47	Minneapolis, Fifth Ave. Ch. ....	22 20
Garrettsville, Mr. and Mrs. H. N. Merwin .....	10 00	Plymouth Ch. ....	28 02
INDIANA—\$216.66.		Morris .....	30 00
Received by Rev. E. D. Curtis:		Wadena .....	20 00
Angola .....	\$20 00	Waterville .....	4 25
Indianapolis Coven- ant Ch. ....	4 52		153 15
A. Friend .....	7 60	Alida, \$1.25; Verndale, \$1.00, by Rev. A. Clark .....	2 25
	32 12	Appleton, First, \$4.50; Car- roll, \$2.50, by Rev. E. E. Webber .....	7 00
Indianapolis, Mayflower Ch., by H. L. Whitehead .....	42 00	Biwabik, by H. H. Stutson...	5 50
		Cannon Falls, by C. W. Gress	11 32
		Faribault, by W. K. Adams..	60 14
		Kasota, Swedish Ch., by Rev. A. Anderson .....	3 00
		Medford, by Rev. F. O. Krause	7 00

Minneapolis, Lowry Hill, by D. D. Webster.....	18 28	Wolf's Creek German Ch., \$5.00, and S. S., \$2.00.....	7 00	27 00
Owatonna, by W. Vinton.....	85 77	Received by Rev. W. H. Thrall:		
Rose Creek, \$5.00; Lyle, \$6.00, by Rev. B. Iorns.....	11 00	Huron, of which \$50.00 to const. Rev. H. D. Wiard		
St. Paul, Plymouth, by H. E. Osgood.....	27 92	an Hon. L. M.....	\$94 65	
Silver Lake, Bohemian Free Reformed Ch., by J. S. Jerahek.....	122 00	Lesterville.....	85	
South Park, C. E. Soc., by I. Turner.....	4 12	North Star Sch. hs.	1 45	96 95
Winona, Scand. Ch., by Rev. B. E. Sather.....	1 00	Aberdeen, Plymouth Ch., by Rev. T. J. Dent.....	3 02	
KANSAS—\$16.90.		Armour, by Rev. D. E. Evans	10 00	
Munden, J. Rundus.....	\$0 35	Beulah, by C. F. Green.....	5 00	
Parsons, A Friend.....	20	Bowdle, by Rev. S. T. Beatty.	3 50	
Washington, German Ch., by Rev. C. F. Finger.....	15 35	Deadwood, Ladies, by Rev. O. P. Avery.....	3 50	
Wichita, M. C. Morrison.....	1 00	Erwin, Ch., \$5.00; A Friend \$5.00, by G. E. Green.....	10 00	
NEBRASKA—\$209.62.		Garretson, by Rev. W. M. Mair.....	2 00	
Albion, Ch., by the Trustees..	\$27 00	Geddes, First, by Rev. W. E. Lanphear.....	8 47	
Crete, German Ch., by Rev. K. L. Stahl.....	25 40	Java, St. John's German Ch., by Rev. H. Baumann.....	10 00	
Danbury, by Rev. H. C. Halbersleben.....	2 50	Lake Henry and Drakola, by Rev. P. B. Fisk.....	2 00	
Fairmont, First, by G. E. Aldrich.....	52 55	Mound City, Petrus, \$3.00, and Bangor, Gluecksthal, \$6.00, German Chs., by Rev. H. Vogler.....	9 00	
Friend, First, by J. C. Newcomb.....	22 31	Parkston, German Chs., by Rev. F. Sattler.....	25 00	
Grand Island, First, by Rev. A. A. Cressman.....	12 00	Pierre, by Rev. W. A. Lyman..	37 00	
Holdrege, by E. Brown.....	10 00	Plankinton, by Rev. J. A. Derome.....	3 00	
Inland, German Ch., by Rev. C. F. Finger.....	2 35	Sioux Falls, German Emanuel Ch., \$12.34; S. S., \$7.66, by Rev. J. Single.....	20 00	
Lincoln, Salem German Ch., by Rev. A. Suffa.....	13 50	First, by A. Beveridge.....	7 30	
Monroe, by Rev. C. M. Lowe..	2 50	Springfield, by Rev. D. J. Perrin.....	18 25	
Riverton, by Rev. S. Williams	10 00			
Thedford, by Rev. C. W. Preston.....	24 75			
Waverly, by C. Jeffery.....	4 76			
NORTH DAKOTA—\$143.65.		Woman's H. M. Union, Mrs. A. Loomis, Treas.....	35 00	
Received by Rev. G. J. Powell:		COLORADO—\$141.20.		
Buchanan.....	\$15 00	Received by Rev. H. Sanderson:		
Cooperstown.....	48 00	Denver, Third Ch....	\$30 00	
Inkster.....	5 00	New Castle.....	5 00	
Anamoose, by Rev. W. Griffith.....	68 00	Prairie Temple.....	1 30	36 30
Cando, First, by Rev. G. B. Denison.....	10 00	Clark, Elk River Ch., by Rev. S. A. Pettit.....	5 00	
Fessenden, First, Christmas offering, by Rev. C. A. Mack	3 35	Craig, First, \$5.95; Y. P. S. C. E., \$3.00, by Rev. H. C. Anderson.....	8 95	
Hillsboro, by Rev. H. S. Wiley	5 05	Denver, Olivet Ch., by Rev. S. A. Van Loven.....	3 00	
Hope, by Rev. H. Gilpatrick..	15 00	Mrs. B. W. Allen.....	1 00	
Lakota, by Rev. C. W. Robinson.....	5 00	Elyria, \$12.50; Villa Park, \$10.00, by Rev. W. C. Veazie	22 50	
Sykeston, \$10.00; Cathay, \$2.75; and Hebron, \$1.00, by G. S. Bascom.....	13 75	Greeley, \$3.00; Alliance, \$4.25; German Chs., by Rev. C. F. Finger.....	7 25	
Wogansport, Miss M. O. Osgood.....	50	Julesburg, First, by Rev. M. M. Everly.....	2 45	
Woman's H. M. Union, by Mrs. J. M. Fisher, Treas.:		Littleton, by Mrs. S. E. Taylor	10 00	
Anamoose, Ladies' Aid.....	\$ 5 00	Manitou, by C. Meador.....	5 50	
Fargo, First, Mission Band.....	5 50	Otis, by Miss J. Hoy.....	3 55	
Dwight, Ladies' Aid.....	5 00	Seibert, by Rev. N. H. Hawkins.....	35 70	
SOUTH DAKOTA—\$335.99.		WYOMING—\$23.00.		
Received by Rev. M. E. Eversz, D. D.:		Rock Springs, First, by Rev. H. A. Lyman.....	\$13 00	
Tyndall, German Ch.....	\$20 00	Sheridan, by T. C. Williams..	10 00	

<b>MONTANA—\$58.75.</b>		<b>Woman's H. M. Union,</b>	
Livingston, Holbrook, by Mrs. J. D. Powell.....	\$25 50	Mrs. C. F. Clapp,	
Red Lodge, \$30.00; Chance, \$3.25, by Rev. W. H. Watson	33 25	Treas.....	\$5 14
		Portland, First,	
		Thank offering....	16 30
			21 44
<b>UTAH—\$71.35.</b>		<b>WASHINGTON—\$68.37.</b>	
Park City, First, by Rev. G. A. Conrad.....	\$5 00	Ahtanum, by Rev. A. J. Smith	\$11 75
Salt Lake City, First, by Mrs. L. C. Miller.....	66 35	Colville, by Rev. J. M. Williams.....	7 65
		Kalama, First, by Rev. W. E. Young.....	2 00
<b>IDAHO—\$13.50.</b>		North Yakima, by Rev. H. P. James.....	16 00
Hope, by Rev. V. W. Roth....	\$4 00	Port Angeles, First, by Rev. T. H. Hill.....	5 00
Wallace, by J. B. Orr.....	9 50	St. John, First, by Rev. G. H. Newman.....	7 70
		Seattle, University, by Mrs. J. Constable.....	7 02
<b>CALIFORNIA—\$244.60.</b>		Spokane, Swedish Miss., by Rev. J. J. Hulcen.....	2 00
Received by Rev. J. L. Maile: Los Angeles, First.....	\$140 00	West Spokane, by Rev. M. Baskerville.....	9 25
Claremont, S. S., by Rev. A. B. Case.....	6 09		
East Los Angeles, by G. G. Wheat.....	18 30	<b>CUBA—\$10.00.</b>	
Fresno, Zion's German Ch., by Rev. M. E. Eversz, D. D....	10 00	Havana, A Friend, \$5; The Palace, \$5, by Rev. G. L. Todd.....	\$10 00
Los Angeles, Rev. G. A. Rawson.....	10 00		
Norwalk, Bethany, by Mrs. J. D. Clemmons.....	2 85	<b>JAPAN—\$50.00.</b>	
Pacific Grove, Mrs. H. S. Goldsmith.....	1 00	Kobe, Rev. A. W. Stanford to const. himself a L. M....	\$50 00
Paso Robles, Plymouth Ch., by Rev. F. W. Reid.....	9 65		
Pomona, Pilgrim Ch., by Rev. A. B. Case.....	27 80	<b>December Receipts:</b>	
San Jacinto, S. S., by Rev. A. B. Case.....	2 19	Contributions.....	\$8,689 36
W. H. M. U., by Rev. A. B. Case.....	16 72	Legacies.....	3,540 32
			\$12,229 68
<b>OREGON—\$42.84.</b>		Interest.....	2,691 35
Received by Rev. C. F. Clapp, Salem First.....	\$10 00	Home Missionary.....	72 85
Portland, German Ch., by Rev. J. Fath.....	11 40	Literature.....	3 79
			\$14,997 67

## DONATIONS OF CLOTHING, ETC.

*Reported at the National Office in December, 1902*

Baltimore, Md., Miss. Soc. of Associate Ch., by Mrs. Eliz. C. Glover, box.....	\$170 00	Chatham, N. J., Ladies' Soc. of Stanley Ch., by Mrs. W. H. Lum, pkg.....	37 58
Bay Shore, N. Y., Helping Hand Soc., by Jessica M. Livermore, box and \$2.00 cash.....	29 80	Chester, Conn., by Mrs. Edwin G. Smith, bbl.....	50 00
Bridgeport, Conn., Ladies' Soc. of South Ch., by Miss Caroline J. Calef, 2 bbls.....	111 35	Colchester, Conn., L. B. S., by Mrs. W. S. Curtis, box.....	
Bristol, Conn., W. H. M. Aux. of First Ch., by Mrs. A. E. North, bbl.....	71 47	Danielson, Conn., Westfield Ch., by Mrs. Edw. H. Jacobs, bbl.....	100 00
Brooklyn, N. Y., Pilgrim League of the Church of the Pilgrims, by Eloise V. Prentice, box.....	25 00	East Bridgeport, Conn., Ladies' Union of Park St. Ch., by Mrs. C. K. Bishop, box and bbl.....	107 07
L. B. S. of Tompkins Ave. Ch., by Mrs. C. D. Burrows, 3 bbls. and pkg.....	270 00	East Hampton, Conn., Whatsoever Circle of King's Daughters, by Grace C. Bevin, box..	26 00
Young Ladies' Zenana Band of the Central Church, by Mrs. Estelle W. Finer, 3 bbls..	184 00	East Windsor Hill, Conn., H. M. S. of First Ch. of South Windsor, by Mrs. H. E. Pitkin, bbl.	88 49
Woman's Miss. Soc. of Lewis Ave. Ch., by Mrs. M. F. Johnson, box and bbl.....	118 91	Hamilton, N. Y., L. H. M. S., by Mrs. I. S. Campbell, box.....	10 60
Ladies' Sew. Soc. of Plymouth Ch., by Frances L. Pratt, bbl.....	150 00	Hanover, N. H., Cong'l Ch. of Dartmouth College, by Mrs. E. P. Storrs, box.....	90 00
L. B. S. of South Ch., by Mrs. James Armstrong, box.....	130 00	Ithaca, N. Y., W. M. S. of First Ch., by Mrs. H. A. St. John, box.....	32 50
		Jamestown, N. Y., Y. P. S. C. E., by Fannie E. Kidder, box....	90 00

Litchfield, Conn., L. H. M. S., by Miss Mary L. Phelps, box.		W. H. M. S. of Park Ch., by Mrs. L. G. Lane, two boxes.	175 00
Manchester, N. H., Ladies' Be- nev. Ass'n of Franklin St. Ch., by Mrs. W. N. John- son, 2 bbls.	136 58	Saratoga Springs, N. Y., Ladies' Union of N. E. Ch., by Miss Sarah L. Wood, 2 bbls.	67 00
L. B. S. of Hanover St. Ch., by Mrs. Leon C. Wheeler, bbl.	101 12	Sherburne, N. Y., W. M. S. of First Ch., by Mary C. Coats, box	77 50
Middletown, Conn., L. H. M. S. of First Ch., by Mrs. A. R. Crittenden, bbl.	75 25	South Glastonbury, Conn., Miss Soc., by Mrs. Edw. Bottunley, box and bbl.	57 66
H. M. S. of South Ch., by Mrs. Nellie A. Douglas, 2 boxes	147 00	Stafford Springs, Conn., H. M. S., by Mrs. Ellen J. McLaugh- lin, bbl.	83 00
Montclair, N. J., Y. W. M. S., by Mary L. Van Lunep, 2 bbls.	222 96	St. Joseph, Mo., Tabernacle Ch., by Mrs. Chas. Work, box.	75 00
Mystic, Conn., by Mrs. C. F. Luther, bbl.	36 00	St. Louis, Mo., L. A. S. of First Ch., by Mrs. M. S. Forbes, 3 bbls.	115 00
New Britain, Conn., W. H. M. S. of First Ch., by Mrs. N. G. Curtis, 2 boxes.	141 67	Pilgrim Ch., by Mrs. C. W. Cobb, 2 bbls., box and pkg.	305 02
L. H. M. S. of South Ch., by Helen C. Blue, 2 bbls.	185 68	Torrington, Conn., Ladies' Sew. Soc., by Mrs. W. L. Durand, box and \$12 00 cash.	63 51
New Haven, Conn., L. H. M. S. of First Ch., by Cornelia M. Bradley, 4 boxes.	874 99	Torrington, Conn., L. B. S. of Center Ch., by Mrs. A. E. Jew- ett, 3 bbls.	158 00
L. A. S. of Humphrey St. Ch., by Mrs. J. F. Post, 2 bbls.	75 00	Wallingford, Conn., L. B. S., by Miss Jennie E. Doolittle, bbl. and \$12 00 cash.	156 76
L. A. S. of Ch. of the Re- deemer, by Mrs. H. B. Sturges, bbl.	104 00	Warsaw, N. Y., H. M. Committee of Woman's Union, by Mrs. Mary D. Jenks, box and bbl.	94 25
New Milford, Conn., Ladies' Sew. Soc., by Mrs. F. A. Johnson, bbl.	75 00	Waterbury, Conn., Benev. Soc. of First Ch., by Mrs. I. N. Russell, pkg. and \$25 00 cash	129 29
Newport, N. H., The Newport Workers, by Mrs. E. W. Moore, bbl. and \$5 00 cash.	55 00	Webster Groves, Mo., First Ch., by Mrs. W. C. Jager, box.	156 00
North Fairfield, O. L. M. S. of First Ch., by Virginia H. Ir- win, bbl.	35 00		6,390 85
Norwalk, Conn., L. B. A., of First Ch., by Eliz. W. Brown, box	150 00		
Norwich, Conn., L. H. M. S. of First Ch., by Mrs. Herbert L. Yerrington, box and bbl.	50 00	Correction.—Value of box acknowledged from Flushing, N. Y., in January number should be \$150.00.	
Second Ch., by Mrs. H. F. Pal- mer, 2 boxes.	150 84	Value of barrel acknowledged from Lower Cabot, Vt., in January number should be	
W. H. M. S. of Broadway Ch., by Miss Mary Greenman, box	169 00	\$42.50.	

*Received and reported at the rooms of the Woman's Home Missionary Association, Boston,  
from December 1, 1902, to January 1, 1903. MISS L. L. SHERMAN, Secretary.*

Amesbury, Main St. Ch. Aux., by Miss Carrie M. Allen, box.	\$64 00	Gloucester, Aux., by Mrs. Martha A. Brooks, box.	142 51
Andover, Seminary Ch., L. B. S., by Miss S. E. Jackson, bbl.	65 00	Hinsdale, by Mrs. George T. Plunkett, bbl.	86 50
Auburndale, Aux., by Mrs. Philip Willner, bbl.	56 51	Hyde Park, Aux., by Mrs. J. E. Horr, bbl.	45 77
Boston, Central Ch. Aux., by Mrs. H. S. Dearing, bbl.	202 16	Malden, First Ch. Aux., by Mrs. Mabel Martin, bbl.	99 68
Brighton, Jr. C. E. S., by Mrs. Elsie L. Travis, box.	19 50	Marion, Aux., by Mrs. M. F. Oglesby, bbl.	44 00
Brockton, Porter Ch. Aux., by Mrs. W. C. Keith, bbl.	345 57	Methuen, First Ch. Aux., by Mrs. G. N. Carleton, cash, \$13 and bbl.	78 00
Brookline, Harvard Ch. Aux., by Mrs. E. C. Mills, box.	144 00	Newbury, First Ch. Aux., by Miss A. M. B. Little, bbl.	58 50
Concord, Aux., by Miss Harriet J. Hubbard, 2 bbls.	234 50	Newton Center, First Ch. Aux., by Mrs. J. M. Dill, bbl.	97 00
Dalton, Aux., by Mrs. J. B. Crane, cash, \$25.00, and bbl.	55 00	Providence, R. I., Central Ch. Aux., by Mrs. T. E. Stockwell, box	75 00
Everett, Mystic Side Ch. Aux., by Miss S. D. Bartley, bbl.	314 15	Providence, R. I., Central Ch. Aux., by Mrs. T. E. Stockwell, box	135 45
Framingham, Plymouth Ch. Aux., by Mrs. B. S. Jordan, box			



Providence, R. I., Central Ch. Aux., by Mrs. T. E. Stockwell, box .....		Westminster, Aux., by Mrs. Viola N. Burpee, bbl. ....	60 00
Roxbury, Walnut Ave. Ch. Aux., by Mrs. S. J. Boyden, box and bbl .....	15 00	Whitinsville, Aux., by Miss Isabel G. Thurston, box .....	150 00
Roxbury, Walnut Ave. Ch. Aux., by Mrs. S. J. Boyden, cash .....	118 60	Woonsocket, Aux., by Mrs. H. A. Cook, box .....	85 00
Shrewsbury, Aux., by Miss Mary L. Norcross, box .....	12 00	Worcester, Bethany Ch. Aux., by Mrs. E. L. Hardy, bbl. ....	70 82
Springfield, Hope Ch. Aux., by Mrs. G. H. Howard, box .....	25 00	Worcester, Plymouth Ch. Aux., by Mrs. M. E. Sibley, box ....	98 00
Watertown, Aux., by Mrs. E. W. H. Wilson, bbl. ....	70 50		\$3,198 47
Wayland, Aux., by Mrs. Geo. H. Cass, bbl. ....	70 00	Cash .....	38 00
	60 75	Total .....	\$3,236 47

## AUXILIARY STATE RECEIPTS

## MASSACHUSETTS HOME MISSIONARY SOCIETY

Receipts in December, 1902. REV. EDWIN B. PALMER, Treasurer

Amherst, North, by E. H. Dickinson .....	\$29 90	Conway, by Francis Howland ..	20 83
Amherst, South, by Rev. J. F. Gleason .....	55 20	Duxbury, Pilgrim, by N. K. Noyes .....	6 27
Andover, Theo. Sem. Students, by W. F. Draper, w. o. g. to const. Walter B. Williams L. M. of C. H. M. S. ....	12 00	Easthampton, First, C. E. S., by Chas. Greenwood .....	2 00
Arlington, by E. H. Norris .....	82 13	Falmouth, Wauquoit, by E. A. Little .....	8 00
Ashby, by C. F. Hayward .....	15 62	Finns, by Rev. A. Groop .....	10 75
Barnstable, Centerville, by Mrs. O. Crosby .....	6 00	Finns, by Rev. K. F. Henrikson ..	12 21
Barnstable, contrib. by Rev. C. A. Breck .....	6 60	Fitchburg, Calvinistic, by Geo. J. Allen .....	139 65
Belmont, Plymouth, by O. J. Sebolt .....	3 05	Fitchburg, Davis, Miss Bessie C. Fitchburg, Davis, Miss Grace U. Fitchburg, Rollstone, by Wm. M. Allen .....	5 00 5 00 35 67
Berlin, by A. F. Freeze .....	13 00	Framingham, Plymouth, by J. H. Temple .....	43 20
Boston, A Friend; "K. M." .....	25 00	Gloucester, Lanesville, by Rev. F. H. Reed .....	6 50
Boston, "D" .....	100 00	Goshen, by C. N. Shaw .....	13 90
Boston, Dorchester, Pilgrim, by A. F. Delano .....	50 38	Grafton, (So.) Union, by Thos. Young .....	10 00
Boston, Dorchester, Pilgrim S. S., by R. P. Delano .....	10 56	Granby, S. School, by Rev. R. C. Bell .....	15 00
Boston, Dorchester, Village, Woman's H. M. Society, by Mrs. A. H. Durell .....	14 00	Granville, by Miss Bessie M. Gillett, Taft thank offering .....	10 00
Boston, Italians, by Rev. H. Rivoltre .....	10 00	Great Barrington, First, by C. R. Sabin .....	34 50
Boston, Neponset, Trinity, by C. D. Barnes .....	9 25	Greenfield, Second, by Mrs. I. V. Fisher .....	27 60
Boston, Roslindale, by G. A. Tyzzer .....	9 02	Gurney, R. C., fund, bank tax rebate .....	31 16 50 00
Boston, Roxbury, Elliot, by F. C. Russell .....	47 12	Hale, E. J. M., fund, income of. Haverhill, West. S. School, by Miss E. Webster .....	35 00
Boston, Roxbury, Weston H. for local Italian work .....	5 00	Heath, by Hugh Maxwell .....	10 00
Boston, St. Marks, by Rev. S. A. Brown .....	2 00	Holden, by Mrs. M. E. Warren ..	10 00
Boston, Union by W. H. White (addl.) .....	3 71	Holyoke, Second, by W. A. Allyn (of which \$13 for work among Jews) .....	121 32
Boston, Union S. School, by G. H. Emerson .....	8 24	Ipswich, Linebrook, by J. H. Tenney (addl.) .....	6 75 10 92
Brockton (Campello), South, by F. P. Mills .....	160 00	Lancaster, by L. Rowell .....	15 00
Brookline, Harvard, by Jas. H. Shapleigh .....	444 33	Lancaster, by Merrick, S. R. and Miss E. F. ....	
Cambridge, North Ave., by A. K. Wilson .....	82 00	Lawrence, Swedes, by Rev. E. Holmblad .....	9 90
Cambridge, Pilgrim, by E. Spalding .....	11 78	Lee, by J. L. Kilbon .....	590 00
Carlisle, by Miss Sarah L. Davis ..	12 00	Lexington, Hancock, by A. C. Stone .....	176 72
Chicopee, Third, by Wm. J. Fuller .....	20 45	Lincoln, by Rev. E. E. Bradley ..	30 00
Clinton, German, Woman's Aid Soc., by Rev. A. Huelster .....	7 00	Lowell, Elliot, by E. E. Sargent ..	6 75
		Lowell, Highland, by J. G. Buttrick .....	34 97
		Lowell, High St., by F. N. Chase ..	96 94
		Lowell, Kirk St., by A. L. Thompson .....	50 00

Ludlow, First, by Mrs. S. E. Jones	12 00	Springfield, Olivet, by H. A. Stowell	5 62
Lynn, Central, by I. K. Harris, to const. Mrs. Sarah F. Newhall, L. M.	40 00	Taunton, East, by Miss H. A. Barstow	5 60
Lynn, Covell, Rev. A. J., for immigrant work	3 00	Taunton, West, by John R. King	8 00
Lynnfield, Central, by Rev. W. E. Renshaw	19 00	Wall, Fund, Bank tax rebate and income	48 35
Lynnfield, Second, by Rev. W. E. R.	1 20	Waltham, Trin., by T. W. Temple	51 15
Lynnfield, Second, S. S., by Mrs. May Eaton	2 00	Warren, by E. F. Wood	39 00
Malden, First, by C. F. Belcher	123 29	Wellesley, Hills, by H. L. Peabody	13 00
Malden, Maplewood, Swedes, by Rev. E. Holmblad	5 00	Wellfleet, by Thomas Kemp	4 00
Manchester, by Geo. W. Jewett	26 35	Wenham, by Mrs. Jas. H. Perkins	11 00
Marlboro, Union, by C. Lester Bartlett	68 20	West Boylston, by E. B. Rice	9 75
Medway, Village, by Walter R. Adams	27 50	West Brookfield, by Edwin Wilbur	23 55
Milford, by G. B. Williams	45 73	Westfield, Second, by W. L. Bartlett	10 00
Millbury, Second, by A. Armsby	26 25	Westminster, by A. F. Greene	23 80
Monson, S. S. Class of Rev. E. F. Morris	10 00	Weston, Pennock, Mrs. S. G.	1 50
Natick, South, by M. V. B. Bartlett	12 27	West Springfield, First, by A. H. Smith	9 25
New Braintree, by Miss Carrie F. Bush	10 25	Weymouth, South, Old S. th, by Rev. H. C. Alvord	10 00
Newburyport, North, by Benj. F. Hathaway	6 91	Whitney fund, Income of	200 00
Newburyport, North, Bible School, by B. F. H.	56	Whitcomb, David, fund, Bank tax rebate	146 18
Newburyport, North, "Broad" Service, by J. F. Lunt	10 00	Wilbraham, by A. A. Phelps, to Const. Miss Helen M. Beebe, L. M.	30 00
Newton, Auburndale	5 00	Williamstown, First, by Rev. W. H. Butler	200 51
Newton, Friends, by Rev. A. S. Twombly, D. D., for Italian work	20 00	Williamstown, South, by Mrs. A. C. Smith	4 50
Newton, North, by Rev. H. E. Oxnard	5 00	Williamstown, White Oaks, by Mrs. S. C. Stocking	4 50
Newton (West), Second, by C. L. Eddy	152 16	Wilmington, by Herbert N. Buck	10 10
Northampton, "W."	200 00	Winchendon, First, A Friend	20 00
North Reading, by A. F. Upton	8 00	Winchendon, North, by H. S. Allen	93 61
Norwegians, by Rev. C. M. J. TWO—HOME MISS cobson	5 40	Winchester, A Friend	5 00
Oxford, by J. E. Kimball, to const. Miss Georgiana M. Wheelock, L. M.	35 72	Winchester, First, Pastor and Deacons, by C. E. Swett, Skill- ing's Annuity, balance	17 50
Palmer, Carey, Harvey T., Estate of, Bal. by R. W. Ellis, Ex'r.	1,394 23	Winchester, Tenney, Miss I. B., Estate of, by A. C. Tenney, Ex'r., on account	2,812 29
Pittsfield, First, by H. R. Russell	39 84	Worcester, Bethany, by Mrs. E. L. Hardy	12 00
Plympton, by Edmund Perkins	6 00	Woman's Home Mission- ary Association, Miss Lizzie D. White, Treas.	
Provincetown, by Rev. S. Crawford	14 75	Boston, Roxbury, Wal. Ave. Aux. for salary of Rev. S. Deakin	\$25 00
Quincy, Bethany, by Chas. W. Miller, to const. Miss Charlotte Kingman and Herbert Pratt, L. Ms.	73 25	Towards support of Pole work, of Miss Truhlar	36 86
Rochester, North, by Geo. H. Randall	3 66	Towards support of Italian work of Mrs. May	35 00
Rockport, by Z. A. Appleton	19 36	Towards salary of Miss C. L. Tenney, of the Fr. Am. College	50 00
Rockport, Pastor's Bible Class, by Rev. I. Amisworth	15 40		
Sandisfield, New Boston, by A. R. Atwood	2 00		146 86
Southbridge, by E. S. Swift	26 00		
South Hadley, Falls, by A. N. Chapin	6 54		\$9,507 88
Springfield, Hope, by F. B. Fairbanks	48 58	Home Missionary	6 70
Springfield, Memorial, by H. N. Bowman	\$54 01		\$9,514 58

## THE MISSIONARY SOCIETY OF CONNECTICUT

Contributions in December, 1902. WARD W. JACOBS, Treasurer, Hartford.

Bridgeport, King's Highway, by F. W. Storrs	\$10 00	Bridgeport, West End, by John H. Van York, Jr.	7 50
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Bridgewater, by Eimer Frost..	6 71	North Branford, by Rev.	
Centerbrook, by J. W. Bushnell..	4 85	Charles Page .....	20 44
Chaplin, by Frank C. Lumis,		Northford, by Wm. Maltby....	8 00
for C. H. M. S. ....	8 00	North Woodstock, by H. P.	
Cobalt, by Rev. Bert F. Case..	14 00	Hibbard .....	13 25
Colchester, First, by Edwin R.		Norwich, Broadway, by F. J.	
Gillette .....	89 74	Leavens .....	268 66
Sunday School .....	4 33	Norwich, Park, by H. L. Butts	36 16
Collinsville, First, by J. S.		Plymouth, by Arthur Beardsley	8 50
Phillips .....	15 08	Preston, by H. H. Palmer ..	23 00
Daubury, Swedish, by John M.		Putnam, Second, by E. M. Cor-	
Erickson .....	4 68	bin .....	22 47
Danielson, by Geo. B. Guild..	14 53	Somersville, by Wm. H. Bill-	
East Canaan, by A. B. Garfield	5 93	ings .....	8 05
East Haddam, First, by E. W.		Stonington, First, by Rev. J. O.	
Chaffee .....	2 62	Barrows .....	26 26
East Hartford, First, by E. C.		Stony Creek, by Rev. Stanley F.	
Geer .....	5 72	Blomfield .....	5 50
East Windsor, First, by E. G.		Talcottville, by M. H. Talcott.	200 00
Morton .....	23 20	For C. H. M. S. ....	158 75
Farmington, First, by R. H.		Thomaston, First, by H. A. Wel-	
Gay .....	76 50	ton .....	6 58
Gilead, by Rev. R. J. Kyle....	4 60	For C. H. M. S. ....	12 65
Granby, First, by M. C. Hayes..	20 00	Westbrook, by T. D. Post....	9 18
Guilford, First, by E. W. Leete	40 00	West Haven, First, by Rev. S.	
Hartford, Windsor Ave., by		J. Bryant .....	3 45
Henry H. Pease .....	26 66	Wethersfield, by S. F. Willard	30 00
Hartford, Zion, Swedish, by L.		Williamsville, Y. P. S. C. E., by	
G. Swenson .....	5 00	Clara B. Lucie .....	5 00
Harwinton, by Albert G. Wilson	4 15	W. C. H. M. U. of Conn., Mrs.	
Hebron, by Rev. R. J. Kyle....	5 00	Geo. Follett, Secretary.	
Higgenum, by R. J. Gladwin..	10 00	Pomfret Center, W. H. M. S.,	
Lyme, Grassy Hill, by J. Ely		by Miss Olive Mathewson..	10 00
Beebe .....	7 00	City Missionary Society, by Geo.	
Madison, First, Ladies Mission-		F. Hills .....	50 00
ary Society, by Mrs. C. A.		Miss Grace A. Child.....	5 00
Gallup .....	15 00		
Mansfield, First, by H. S. Brown	19 50		
Meriden, First, "Additional"...	10 00		
Middlefield, by Rev. John Allen-			
der .....	5 00	M. S. C. ....	\$1,524 19
New Britain, South, by Charles		C. H. M. S. ....	179 40
E. Wetmore .....	307 39		\$1,703 59

## NEW YORK HOME MISSIONARY SOCIETY

Contributions in December, 1902. MAURICE E. PREISCH, Treasurer.

Buffalo, First Church .....	225 80	Troy, First Church.....	10 00
Carthage .....	18 00		
Columbus .....	25 35	Total .....	307 95
Denmark .....	6 20	Correction.—Item reported for Novem-	
Honeoye .....	17 60	ber from Troy, \$7.20, should have been	
Lisle .....	5 00	credited to Albany, First Church.	

## OHIO HOME MISSIONARY SOCIETY

Contributions in December, 1902. REV. J. G. FRASER, Treasurer.

Akron, First, by Nathan Morse..	\$88 65	Madison Ave., by Chas. Tay-	
Ashland, by Mrs. Emma Koehl,		lor, Treas. ....	11 75
Treas. ....	7 20	Franklin Ave., by W. B. Mum-	
Aurora, by Rev. J. H. McKee..	18 00	ford, Treas. ....	12 00
Berea, by Rev. J. J. Shingler...	16 00	Grace, S. S., by Rev. E. T.	
Brighton, by O. F. Goss.....	4 00	MacMahon .....	10 30
Chagrin Falls, by M. F. Brew-		Hough Ave., by Minnie O.	
ster, Treas. ....	20 30	Jones, Treas. ....	2 62
Cincinnati, Lawrence St. Ch.,		Lake View, by Mrs. A. A.	
\$15; C. E., \$5; by Benj.		Frayer, Treas. ....	9 71
Davies .....	20 00	Dover, by A. E. Weston.....	28 79
Claridon, by H. D. Morgret,		Hudson, by Miss Emily E. Met-	
Treas. ....	17 16	calf, to complete Honorary L.	
Cleveland, First, by Edward M.		M. for Miss Emily E. Metcalf	
Spellman, Treas. ....	7 00	and Mrs. Mary L. Rideout....	20 00
First, by R. O. Beswick.....	5 00	Huntsburg, K. E. S., by F. G.	
Euclid Ave., by Justin Snow,		Hannum, Treas. ....	6 01
Treas. ....	10 46	Lucas, Arthur Leiter.....	5 00
Plymouth, by S. H. Stilson,		Mount Vernon, by Henry Cooper,	
Treas. ....	83 50	Treas. ....	11 70
Jones Ave., by W. W. Jones.	5 00		

Newport, Ky., by Rev. F. E. Bigelow (Coll.).....	27 00	Youngstown, Elm St., by Rev. J. B. Davies.....	7 70
Olmsted Falls, S. S., by Henry L. Harding, Treas.....	5 65		<hr/> \$532 35
Rootstown, by H. A. Deming, Treas.....	47 00	FOR SLAVIC WORK.	
Saybrook, Mission Band, by A. W. Fairbanks, Treas.....	2 10	Cleveland, First, by Edward M. Spellman, Treas.....	\$20 00
Troedrhewdalar, by David Bevan	3 00	First, by R. O. Beswick.....	5 00
Unlonville, by Rev. H. A. N. Richards.....	10 00		<hr/> 25 00
Wakeman, by W. G. Ferver.....	4 75		<hr/> \$557 35
West Williamsfield, by C. R. Coleman, Treas.....	5 00		

## MICHIGAN HOME MISSIONARY SOCIETY

*Receipts in December, 1902. THE REV. JOHN P. SANDERSON, Treasurer, Lansing*

Alpena.....	\$100 00	Highland Station.....	5 61
Belford.....	12 00	Imlay City.....	70 00
Bridgman.....	4 50	Iroquois.....	3 00
Brimley.....	10 00	Jackson, First.....	178 25
Carmel.....	2 53	Lake Linden.....	10 66
Chassell.....	1 50	Lansing, Plymouth.....	5 97
Clinton.....	15 00	Maybee.....	5 00
Cooper Y. P. S. C. E.....	5 00	Merrill.....	5 00
Cooks.....	3 00	Middleville.....	6 40
Custer.....	6 35	Muskegon, First.....	55 79
Detroit, 1st.....	100 00	Bible School.....	4 55
Douglas.....	13 30	Highland Park.....	8 80
Dowagiac.....	30 00	Salem, First.....	10 00
Y. P. S. C. E.....	5 00	South Lake Linden W. U.....	10 00
S. S.....	11 31	Standish.....	4 21
Eaton Rapids S. S.....	2 30	Traverse City.....	25 00
Fairport.....	1 09	Vans Harbor.....	2 16
Fayette.....	2 40	Whitehall, Y. P. S. C. E.....	1 20
Garden.....	5 00	White Rock.....	3 00
Grand Blanc.....	19 50	Ypsilanti.....	20 75
Grand Haven.....	20 00	Michigan.....	40 00
Grand Ledge.....	15 40	Holyoke, Mass. Second Ch.....	1 00
Grape.....	2 00	W. H. M. U. of Mich., by Mrs. E. F. Grabill.....	532 70
Harrison.....	10 00		<hr/>
Helena.....	3 14	Total.....	\$1,419 46
John Rush.....	5 00		
Hersey.....	5 00		

*Receipts of the Woman's Home Missionary Union of Michigan in December, 1902.*

MRS. E. F. GRABILL Treasurer.

Addison, W. H. M. S.....	\$11 00	Salem, 2d, Cong'l M. S.....	8 00
Allendale, W. H. & F. M. S.....	20 00	Sandstone, W. H. M. S.....	6 00
Ann Arbor, W. H. M. S.....	82 00	Traverse City, W. H. M. S.....	14 25
Chelsea, W. M. S.....	16 50	Union City, W. H. M. U.....	9 80
Coloma, W. M. S.....	8 85	Whittaker Willing Workers.....	5 00
Cooper, W. M. S.....	5 00	Wheatland, W. H. M. S.....	5 00
Covert, W. M. S.....	10 00	Ypsilanti, W. H. M. S.....	6 00
Detroit, Boulevard Ch., M. S.....	25 00		<hr/>
Grand Rapids, Park, M. S.....	25 00		\$742 90
Plymouth, W. M. S.....	10 00	YOUNG PEOPLE'S FUND—	
Smith Memorial W. M. S.....	5 00	Charlotte S. S.....	\$5 00
Grass Lake, W. H. M. S.....	16 50	Clinton S. S.....	50
Greenville, W. H. M. S.....	2 10	Detroit, 1st, Y. W. M. U.....	25 00
Hancock, W. M. S.....	9 00	1st, S. S.....	54 32
Hopkins Station, W. M. U.....	5 00	Boul. Jr. C. E. S.....	2 00
Dividend on Preferred Stock.....	120 00	Grand Rapids, Park Kindergarten, Intermediate Class.....	10 00
Jackson, 1st, W. H. M. S.....	58 00	Hudson, Jr. C. E. S.....	1 50
Ass'n Fund.....	21 00	Litchfield S. S.....	5 00
Lansing, Plymouth, L. Soc.....	10 66	Muskegon, Coral Workers M. B.....	2 00
Litchfield, L. M. S.....	13 00	North Adams, C. E. Soc.....	2 00
Lester, 1st, W. H. M. S.....	3 05	St. Clair, Jr. C. E. Soc.....	5 00
Michigan Center, W. M. S.....	3 00	Watervliet, S. S., Birth-day Box.....	10 54
Muskegon, W. M. S.....	50 00	Y. P. S. C. E.....	4 40
North Adams, W. M. S.....	25 75		<hr/> 127 26
Olivet, L. B. S.....	\$15 00		
W. M. U.....	10 89		<hr/>
Owosso, W. M. U.....	25 89		\$870 16
Portland, L. M. S.....	10 80		
Ransom, L. A. and M. S.....	2 50		
Red Jacket, W. M. S.....	12 00		
Saginaw, 1st, W. S.....	7 25		
	75 00		



## LITERATURE

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## Congregational Home Missionary Society

**GENERAL**

The Home Missionary, monthly, fifty cents a year.  
 Congregational Work, monthly, except July and August, ten cents a year.  
 The Annual Report, issued in July.

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Origin and Work of the C. H. M. S.  
 Work and Claims of C. H. M. S., Dr. S. H. Virgin.  
 Genesis of Congregational Home Missions, Secretary Clark.  
 A Look Forward, Secretary Kincaid.  
 A Look Backward, Secretary Clark.  
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 Why and How Sustain the C. H. M. S.  
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 Responsive and Concert Exercises, "Our Land for Christ," "What is That in Thine Hand?" "Thank Offering Service," "The Soldier," "Our Articles of Faith," "Our King," "The Christian Givers' Creed"  
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Young Women and Home Missions.

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How it Paid.

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Mrs. Hunnewell's Fund.

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Prosperous Women.

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Clare's Part.

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A Pull All Together.

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Twenty Questions on Icy Alaska.

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